## The Time Is Now

THIS number of WORLD CALL will be placed in the hands of the subscribers during the week of May 15-22 which will long be remembered as the first annual WORLD CALL Week.

Nearly every church in the brotherhood will be earnestly at work endeavoring to place WORLD CALL in each home, and every home will be called upon to make the decision for or against WORLD CALL.

At the time this is written (April 25) it is too early to even estimate the final results of WORLD CALL Week. If, however, the enthusiasm with which the Woman's Missionary Societies and churches have entered into the work may be taken as an indication, then we can safely say that WORLD CALL will be placed in thousands of homes which have not hitherto known the joy of its monthly visits.

The remarkable way in which WORLD CALL Week has caught the attention and claimed the efforts of our churches is due entirely, we believe, to the fact that WORLD CALL unfalteringly presents the claims of the Christ. In every article and editorial the call to Christian service is the outstanding feature. Christian service is challenged through an earnest presentation of Christian accomplishment in all fields, and a graphic portrayal of the appalling need wherever Christ is unknown.

What think you, is it not a fine example of Christian service to help promote WORLD CALL and put yourself and your church in the forefront as an individual and church committed to the work of our Lord and Master? It is not too late to have a part in this week's work if you will do something immediately.

*WHAT WILL YOUR ANSWER BE?*
*WORK FOR WORLD CALL.*

## World Call Covers

We beg the pardon of our readers, and especially those in Canada, for failing to say last month that the cover of the May number was made from a photograph of Stanley Park, Vancouver, British Columbia, a magnificent tract of virgin forest threaded with superb highways.

Of course you recognize as Japanese the children that crowd the cover of this issue.

## Defenders of the Apron

Just as we expected, the picture of the little gingham apron in May WORLD CALL and the article relating to it and to similar methods of raising money for church work have called forth responses from some of our readers. One of the most earnest of the letters comes from a man who frankly enters the lists under the banner of the apron as champion of the women who have used such means to advance the cause of Christ. We hope to print his letter in full next month. It is worthy of general reading.

On our own account let us say that no one would disparage the day of small things or discount any earnest effort to serve Christ in the best way that seems possible, but the fact remains that nothing but outright, systematic, adequate giving, in proportion to the means of the givers, can meet the necessities of the Kingdom of God in this day.


# WORLD CALL

*Continuing*

MISSIONARY TIDINGS — AMERICAN HOME MISSIONARY
*The* MISSIONARY INTELLIGENCER — *The* CHRISTIAN PHILANTHROPIST
BUSINESS IN CHRISTIANITY

*Published Monthly for*

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Kansas City and St. Louis

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# Sunset at Naini Tal

By RUBY GORDON ELSAM

**Naini Tal, in the Himalaya Mountains, 7,500 feet above sea level, is a favorite refuge of missionaries in India, and particularly mothers and small children, to escape the terrific heat of midsummer. Miss Elsam is a daughter of Mr. and Mrs. C. G. Elsam of Bina, India. The family is now at Bethany, West Virginia, on furlough. Both the daughter and son are attending Bethany College, preparing to be missionaries.**

THE sun has dipped 'neath a bank of gray,
And the gloom of night threats the glorious day,
When, swift as the sweep of the Master Hand
A gold flood streams toward its purple strand;
A streak of silver, a dash of gold,
A scatter of rose-buds on gray lights cold,
An echo of violet, deep and pure,
A silver stream cleaves its wooded shore.
Whisper thy raptures, lest Angels hear
And draw the curtains of darkness near.

Steel gray merges to azure blue,
Purple and silver pervade the view,
Then here a flutter of snowy wings
Of mist, and beyond deep darkness sings.
To the east the sky hangs calm and still,
While cloudlets rest upon vale and hill—
Then a shaft of silver! The moon is up,
And kisses the rim of life's purple cup.
Whisper thy raptures, lest Angels hear
And draw the curtains of darkness near.

Against a shimmer of ravishing blue
A small cloud hangs, then fades from view,
A deep blue shaft reaches toward the light,
And touches the hem of the border bright;
A huge cloud rears its sullen head,
And threatens the world with darkness dread,
But the sun's last work this day is not done—
It floods the cloud with gold. It is gone!
Whisper thy raptures. Angels are here,
And are drawing the curtains of darkness near.

The moon still shines. Her silver veil
Is torn from her face by a stellar gale;
Violets lie beneath her feet,
But roses crown her pale brow sweet.
The afterglow of the sun is gone,
And the soft moon reigns in the east alone.
Whisper thy raptures. Did Angels hear?
For through curtains of darkness the stars appear!

**Naini Tal—Among the "Hills of God"**

# WORLD CALL

Volume III JUNE, 1921 Number 6


# Our Children's Neighbors

ONLY one thing concerns us more than the sort of neighbors our children have, and that is the kind of neighbors our children are.

Even now all sorts and conditions of men, all races, tribes and tongues are actual neighbors; catching one another's diseases, rejoicing in each other's health; suffering for one another's sins, profiting by each other's virtues; sharing one another's poverty and wealth, famine and plenty, war and peace.

Formerly it was thought that classes and castes could be kept separate in one community. All the sorrows of Asia and all the wars of Europe and America grew out of that delusion, to whose broken fragments some otherwise intelligent people still cling. An aristocracy of position, or wealth, or learning, or virtue; or of all or any of these, or of anything else, is an absolute impossibility as well as an arrogant and sinful absurdity. Lenine sits, today, on the throne of the Romanoffs. Sons of two unknown American farmers outdistance the Rothschilds' accumulations of centuries. Chorus girls and princesses exchange places. It no longer seems strange that the world's Redeemer was a carpenter and the greatest reformer of Christendom a miner's son. There are wide inequalities among men but no barriers between class and class. Even the handicap of wealth may be overcome—"A man's a man for a' that."

ON two pages of this issue you have already seen (for of course you look at the pictures before you read the editorials) photographs of eight groups of children from seven nations, representing four races. Look at them again. And then observe on another page John Clark Erskine laughingly holding the hands of two Japanese children. There is no antipathy between any two of those groups. Race prejudice and national hatred come later and through diligent instruction from older persons.

So the first Sunday in June, Children's Day, is the greatest day of the year for Foreign Missions; and Missions the mightiest influence for international peace. There are enough men and women in America today who got their first and principal knowledge of Japan from missionary reading, instruction and exercises, and enough Japanese over there who look upon the Christian missionary as the typical American, to make it extremely difficult if not impossible for the war-mongers of the two countries to stir up strife between them.

LIVING in one compressed neighborhood with the Slavs of Europe, the Mongolians of Asia and the Negroes of Africa our children must not only be friendly toward them and secure their friendship in turn, but they must also rise or fall, advance or decline, in moral character and spiritual culture, as the whole world improves or degenerates. Mankind is a unit and fluid. It cannot remain two-thirds heathen and one-third Christian, one-third savage and two-thirds civilized. You cannot boil one-half of a kettle of water and leave the other half cold.

This opens before us an appalling possibility and lays upon us a colossal task. The leading Christians among college students saw this thirty-five years ago and gave the Student Volunteer Movement its watchword, "The Evangelization of the World in this Generation."

That was a daring vision then; it is an immediate necessity now. The hardest part of it is with ourselves: to give ourselves wholly to God and quit temporizing with selfishness and sin; to recognize the essential oneness of humankind and to look upon other nations and other races as our blood-brothers and fellow-heirs of God's promises; to make fair appraisement of all that is good, however strange to us, in other civilizations and other religions, and approach them as Christ came to the Jews, "not to destroy but to fulfil." This done we shall be amazed at the welcome awaiting us everywhere and the rapidity with which all gather at the feet of the uplifted Christ.

# How Do Our Preachers Live?

INDIVIDUAL facts that came to us incidentally last fall convinced us that more attention should be given to the support of our ministers and the circumstances in which they live and work and rear their children.

Time was taken to formulate a questionnaire that would get at the facts, without asking any man to reveal his identity, compromise his dignity as an ambassador of God, sacrifice the privacy of his family life or even name his church. Fortunately the value of the investigation did not depend upon personal disclosures by name. What is needed is a compilation of averages and a knowledge of prevailing conditions.

To secure the facts WORLD CALL has sent the following questionnaire to all available addresses of active ministers among Disciples of Christ to the number of five thousand.

(1) Age at nearest birthday. (2) Number of years spent in regular ministry. (3) Have you a living wife? (4) How many children do you have under eighteen years of age? (5) Do you preach full time for one church? (6) If you serve more than one church, how many? (7) What is your salary per year? (8) Has the church a parsonage? Do you occupy it? (9) What is its rental value per year? (10) Do you pay this out of salary named above? (11) Total amount of compensation per year, exclusive of fees. (12) Average annual salary during entire ministry. (13) If now engaged in and paid for other religious work, please specify. (14) Amount of annual income from such work. (15) If engaged in secular work with or instead of preaching, please specify. (16) How many years did you spend in college? (17) Are you a college graduate? (18) How many years did you spend in post graduate study? (19) What was the total cost of your education and how was it met? (20) If you borrowed money to pay your college expenses, how much? (21) Are you in debt, and if so, how much? (22) How much Life Insurance, aside from the Ministerial Pension do you carry? (23) How much does it cost per year? (24) How much Accident and Sickness Insurance do you carry? (25) How much does it cost per year? (26) How much do you spend per year on books and periodicals? (27) What is the value of your property, aside from household goods and books?

Within ten days after they were mailed a thousand had been filled out and returned. We are now receiving about fifty a day. This gives assurance that enough will be received to reveal the true condition throughout the brotherhood. Those who have neglected to send in their answers should do so at once as the larger the number received the more accurate will be the deductions made from them.

That so many answers were received so promptly shows in itself that the ministers, however silent they have been, are keenly sensitive on the subject.

It is too early to begin to make deductions. As soon as the returns are fairly complete they will be carefully tabulated and such conclusions as are necessary and important will be drawn.

If, as seems inevitable, the situation seems to call for general increases in ministerial salaries, we are sure the churches will meet the requirements in a spirit of wisdom, brotherliness and justice. Anyone can see that to underpay the preacher is bad church business as well as a contradiction of the moral and religious teachings of the church itself. "Doth the fountain, from the same opening, send forth sweet water and bitter?"

We await with the keenest interest the completion of the returns and congratulate all concerned on the fact that WORLD CALL is read by such a large number of representative members in all our churches that the facts can be quickly laid before those who are responsible for the conditions that prevail, whether good or bad.

## How Do Our Churches Grow?

OF course it is by the faithful preaching of the gospel of Christ, the diligent teaching of His word to young and old and the unfailing example of Godly living that churches of Christ grow and thrive.

August WORLD CALL will give special attention to local church work. We hope to have from many churches reports of methods that have proved effective in some department of their work: Bible school, prayer meeting, revival, Sunday night service, Woman's Missionary Society, Christian Endeavor.

Our foreign missionaries utilize hospitals, kindergartens, schools, colleges, street-preaching, printing, orphanages, house-to-house instruction in the Bible and many other means of winning friends and promulgating the gospel.

Some of our churches at home have tried motion pictures; with what results? Many publish weekly bulletins, either for mailing or for distribution at the church. We want to see copies of all such publications. The one that looks best will be reproduced in August WORLD CALL.

## Mrs. Payne's Resignation

WHEN the United Christian Missionary Society entered upon its work last fall and elected Mrs. Ellie K. Payne to be recorder, the difficulties under which she took up the work were appreciated. Her husband, W. C. Payne, of the College of Missions, had to continue his work in Indianapolis. Her years of experience as a national secretary of the Christian Woman's Board of Missions made her especially valuable to the united organization at this transition period, so she and her husband and their daughter Helen, a senior in High school, cheerfully bore the sacrifices involved in the separation. Recently the death of Mrs. Payne's only brother at the old home in Mount Healthy, Ohio, left her mother alone, and so it seemed imperative that she should give up the work in St. Louis and out of the two broken homes make one whole one.

The highest commendations have been given to the accuracy and comprehensiveness of Mrs. Payne's work by the officers of the International Convention and of the United Society, and also by the members of the Executive Committee. Mr. McLean was accustomed to call her the "Recording Angel." Her successor will find the work much easier because of the thoroughness with which it has been inaugurated, but it will be a long time before the headquarters organization will cease to miss the cheery presence and helpful service of Mrs. Ellie K. Payne.

# The Underwriting Campaign

## Churches Generally Raising Their Quotas

THE campaign for funds to pay the Interchurch Underwritings of the various Boards is progressing very favorably. Since the middle of March thirty conferences, attended by representative pastors, laymen and women, have been held in as many different states. Everywhere the whole question as to our obligation and the necessity for paying these Underwritings was considered with great interest, and in each conference, after full discussion, action was taken requesting the churches to cooperate in paying their share.

The appeal made in December resulted in cash offerings for this fund of $71,952.22. So far the present campaign has resulted in new pledges and cash of $133,809.77. The campaign management is counting only signed pledges or cash. In addition to the above, however, letters have been received from churches and individuals indicating that an additional sum of $110,000.00 has been voted by church boards or by the churches themselves. The reports that are coming in are very encouraging indeed.

Arkansas's total apportionment is $7,929.00. Of this $358.65 was paid in cash as a result of the first campaign. Already $1,611.50 in new pledges has been received, with an additional $770.00 in pledges which have been accepted by the churches. This makes an assured total of $2,740.15 on their full apportionment. They say they will be the first to "go over."

Ohio has accepted an apportionment of $71,566.00, of which $10,419.35 was paid in cash. New pledges of $20,119.90 have been received. Other churches have accepted an additional sum of $24,093.00, making a total in sight in Ohio of $54,632.25.

Missouri has a total apportionment of $70,000.00. New pledges received have amounted to $13,873.24; cash already received, $13,537.46; other churches have pledged $18,232.00, making a total in sight on their apportionment of $45,442.70. The Union Avenue Church of St. Louis which gave $3,200.00 on the former appeal has given an additional $1,800.00, reaching its full apportionment of $5,000.00.

New York has an apportionment of $18,580.00. They have pledged $7,100.00, and have paid in cash $2,687.87. Other churches have accepted their apportionments to the amount of $5,540, making a total in sight in New York of $13,327.87. The Central Church in New York City had given $1,100.00 on the first appeal, but on a rainy Sunday when the pastor presented this matter again the comparatively few people present reached their apportionment of $2,500.00.

Similar reports are coming in from all the states which indicate advance all along the line. The work is being carried forward in each state under the direction of a state committee which was appointed in the state conference. This campaign committee is being assisted by the state society workers, the educational men and representatives from the United Society Headquarters. In addition to these regular workers, pastors whose churches have already reached their apportionments are going out to assist in the smaller churches.

There has been a remarkable response from the larger churches, but the complete success or failure of the campaign depends upon reaching all the churches. The total sum apportioned the churches is $720,000.00, which leaves, with interest, but a very small margin. At least ninety-five per cent of this total amount must be raised if the entire obligation is discharged. It should be borne in mind that from now on the most difficult phase of the task is yet before us. There must be no thought that because the campaign is progressing so splendidly any church can be released. Success depends upon a practically unanimous acceptance of the apportionments. There is a general feeling throughout the brotherhood that this obligation should be paid and paid quickly. Over-confidence now will defeat us. The New York banks are still pressing their claim and it is necessary that we should give them a definite answer at a very early date. The campaign will succeed only because of the cooperation of all, no matter what the former attitude may have been regarding the Interchurch World Movement. Many churches that were opposed to the Interchurch are cooperating in this campaign because they feel that the organization must be relieved of this burden in order that the regular work may not suffer.

THE churches that are raising this money are unanimous in the opinion that the meeting of this obligation is bringing a blessing to the church and to the entire brotherhood and that the more general the response of the congregation, the greater is the blessing to the church as a whole.

The campaign will be pushed during the month of May with the confident hope that by June 4 the entire sum will be realized in signed pledges or in cash. A validating committee has been appointed to go over the pledges and cash to see that the conditions are fulfilled. This committee is composed of E. M. Bowman of New York, Myers Y. Cooper of Cincinnati, Frank R. Henry of St. Louis and Mrs. Maud D. Ferris of Taylorville, Illinois.

Interest is going on at the rate of nearly $100 a day which makes it all the more imperative that the conditions be met so that the money can be called for and this interest charge relieved at once.

Let us not congratulate ourselves because we are going forward so splendidly. Self-congratulation now would be our ruin. Some one has said: "The man who halts on third base to congratulate himself fails to make a home run."

# At the Heart of Mission Lands

By STEPHEN J. COREY

THE Disciples of Christ are greatly indebted to the wise leadership of our pioneer missionaries as well as of such missionary statesmen as A. McLean, F. M. Rains and Helen E. Moses, in the matter of the location of mission fields. If strategy is necessary in locating churches and workers in our homeland with its varied peoples and conditions, much more so is strategy needed in non-Christian lands.

The foreign work of the United Society is located in ten of the great foreign missionary fields. One can say "great" because, aside from the Near-East, our workers are toiling in the outstanding non-Christian centers of the world. The work, as yet, is not as large as that of several communions. We are comparatively young in our missionary endeavor. The Methodists and Northern Presbyterians each have more than a thousand American workers in foreign fields. The United Christian Missionary Society has three hundred missionaries and something over 1600 native evangelists and workers. These forces, however, are stationed at the very heart of things in the various fields.

If wisest precaution is not used in the starting of missionary work great handicaps may soon be experienced. By simply following the lead of chance openings a great missionary society may find its work in a succession of little pockets or surrounded areas in the non-Christian world, with no opportunity for free and untrammeled development.

The United Society takes over the work of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions with no curtailed or "cabined" areas. Because of this our field of operation is clear and likewise our responsibilities tremendous.

Let us examine our China field. The work of the United Society is located in the Yangtse Valley about 150 miles from the eastern coast and is centered around the important city of Nanking. The Yangtse River has been called the jugular vein of China. In its great valley are immense populations. On its banks are many large cities, and floating on its current is the commerce of all central China. Nanking was the old educational center of China, and out of it will go mighty influences for the future.

Our mission station at Batang, on the Tibetan border, is uniquely strategic. We are on the direct road to Lassa, the capital of this hermit land. Batang is the only spot where an entrance has been accorded to missionaries for Tibet. Dr. Susie Rijnhart was without doubt providentially led to this important outpost. From Batang all central Tibet can be reached. Dr Shelton plans to make the journey to Lassa next spring and open up this remote central region to healing and the future preaching of the gospel.

The Central Provinces in India are where our missionaries have driven their stakes. It is at the very heart of India's area and India's population of two hundred thirty millions. The nation's two main railway lines run from east to west and from north to south, crossing each other in this section. The Hindi dialect which our missionaries use is one of

**Sailing This Summer For China**

1. Miss Virginia Kirk
2. Miss Nancy A. Fry
3. Miss Frances Julia Allen
4. Miss Harriet Blankenbiller
5. Herbert W. Fillmore
6. Miss Eva Anderson
7. James H. McCallum
8. Miss Gladys Andress
9. Miss Gladys C. Arnold
10. Earl Otto
11. Miss Stella Tremaine
12. Miss May Louise Cory
13. Miss Esther M. Haggard
14. Ray L. Six

Sailing This Summer For India

1. Mrs. Frances Waller Gamboe
2. Homer P. Gamboe
3. Mrs. Esther Gale Potee
4. Kenneth L. Potee
5. Miss Retta Ethel Shreve
6. Church H. Smiley
7. Miss Ruth G. Griesemer
8. Gabriel C. Banks
9. Miss Opal Burkhardt.

the principal languages of India.

Tokyo is not only the commercial and educational center of Japan, but also of the Far East. It is the second largest city in the Orient, the first in importance. Our missionaries were led to enter that city in an early day and our school for men, our school for women and our evangelistic training school are there. Our workers have also planted stations in the great manufacturing city of Osaka, to the south, and in the agricultural region of the north, with Fukushima and Akita as centers.

Luzon is the principal island of the Philippine group and Manila the principal city. Our workers are there at the crossroads of the Pacific. We are in the Union Seminary. We have our own student's dormitory and Bible training school, and one of the leading hospitals. Our missionaries have also planted the cause in Vigan and Laoag, the rich agricultural country to the north. Our missionaries work in the two main dialects of the Philippine Islands, Illocano and Tagalog.

In the early days it was difficult to know where to locate in Mexico. The missionaries went where there was an opportunity to enter. When the Mexican revolution came all missionaries were obliged to leave. Our government called the missionaries home to await quietness in Mexico. Because of this the Boards and missionaries began to plan together how Mexico could best be taken for Christ when the workers could return. It was discovered that the missions were poorly located. Some fields were over-crowded, and other whole states were without any workers. The Disciples of Christ entered into the new plans. While the work of the past has been good and fruitful, our greatest work for Mexico lies ahead of us. A finer location could not be chosen than the new area which we have been able to choose in north-central Mexico. We have here fifty thousand square miles of territory with a population of over a million and a field entirely our own.

In South America we are responsible for the whole republic of Paraguay. This, together with the base station at Buenos Aires, in Argentina, makes the location ideal for both evangelization and education.

When our first missionaries bought Bolenge Station for $2500 from another Mission Board, no one realized what the purchase meant. It was discovered afterwards that by this providential step a great back country was ours to occupy alone. The region back of Bolenge has a million people in it and comprises one of the largest single language tribes in central Africa. An equally large territory is also ours up the Ubangi River, in another large triangular area. Our mission stations in Central Africa are midway in the long chain of Missions reaching from the mouth of the Congo River to East Africa.

### The Responsibility That Is Ours

These important fields, with their strategic location, but as yet meagerly occupied, present to us a great responsibility. God has granted us a wonderful basis for our work. He will expect of us worthy service in the

For Latin America

1. J. D. Montgomery—Porto Rico
2. Mrs. J. D. Montgomery—Porto Rico
3. Mr. & Mrs. Emerson Hinds, Emerson Jr.—Mexico
4. Mrs. T. Guy Mantle—Mexico
5. T. Guy Mantle—Mexico

enterprise. The doors are all wide open in these areas. Beginnings have been made, stations have been planted, we have promised the native peoples to enter in, and the missionaries await the necessary reinforcements. Our responsibilities are a mighty challenge. As a religious people we have yearned for the return of the ideals of the Apostolic church, with its simplicity, its evangelism, its missionary passion. We have asked God for open doors that we might preach the message. He has taken us at our word and has given us more than we had even felt we could ask for. No one can measure our responsibility now.

Through the tragedy of the great War foreign mission burdens have largely been laid upon America. Before the War one-half of the missionaries and nearly one-half of the finances came from England and the continent of Europe. Today seven-tenths of the foreign missionary money is given in America, and fully seven-tenths of the workers must come from the same source. Because of the great War there were at least a thousand fewer foreign missionaries in the world at the beginning of 1921 than before the conflict began. America will need to send as she has never sent before to make up this deficit of life for the fields. We must take our burdens along with the other Protestant communions of our land. In fact, the opportunities which God has given us in field and location demand that we should do more than just an even share. Other Mission Boards are putting great sums of money into the work. The Northern Methodists are expending ten million dollars a year, for the next few years, in foreign missionary effort. The Northern Baptists are planning to spend ten millions a year for the next five years. Our foreign missionary budget is at present but nine hundred thirty thousand dollars. If we meet at all the challenge of our responsibilities, we will multiply this amount by five in the next half decade.

### Answering the Call

The War years have been lean years for foreign missionary service. Our young men left their college courses to join the army. Their plans have been broken, their lives readjusted. Many of them who expected to do foreign missionary work have been deflected from their course. Nevertheless, a new tide of interest is rising and the new challenge of a more complex and needy world is meeting with response.

The United Society is sending fifty new missionaries to the foreign field this year. Forty-three of these are graduating from the College of Missions. This is the largest number, by far, who have ever gone to our fields in one year. The plans of the United Society for the future are large. The call has gone out for many more workers. Our giving and our dedication of life for the distant fields must be brought up abreast of our great responsibility. If our strategy of occupation can keep pace with our advantage of location, the Disciples of Christ have a wonderful foreign missionary future.

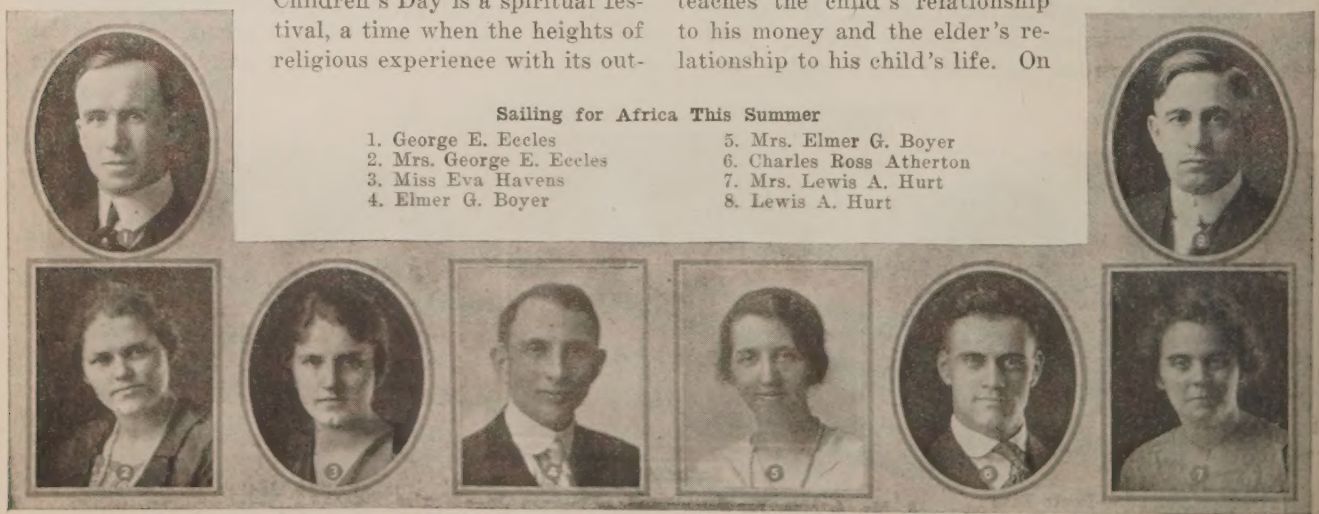
# Children's Day for Foreign Missions

### What It Is

CAN anyone define Children's Day? It is indefinable but its meaning is self-evident to millions. Like the national flag or the Fourth of July, Children's Day has become the embodiment of a spirit, the expression of a life. It came into being for the children and yet it is potent with the elders. It is a religious gala day for the young, and yet no church occasion of the year means so much to the fathers and mothers. Children's Day is a spiritual festival, a time when the heights of religious experience with its outflowing love mingle with music and pageant and flowers.

On Children's Day the Sunday school extends its bestowing hand to the other side of the world. Hearts grow bigger and sympathies wider as we link ourselves to our unseen brothers across the sea. American, African and Chinese hearts beat in unison. The open Bible is handed around the world on Children's Day.

No day in the year sows more seed for the harvest of stewardship than the first Sunday in June. The day teaches the child's relationship to his money and the elder's relationship to his child's life. On



**Sailing for Africa This Summer**

1. George E. Eccles
2. Mrs. George E. Eccles
3. Miss Eva Havens
4. Elmer G. Boyer
5. Mrs. Elmer G. Boyer
6. Charles Ross Atherton
7. Mrs. Lewis A. Hurt
8. Lewis A. Hurt

**Sailing For Japan This Summer**

1. Mrs. Kenneth C. Hendricks
2. Kenneth C. Hendricks
3. Miss Clara May Crosno
4. Miss Amy Jean Robison
5. Miss Jessie M. Trout
6. Clayton H. Wilson
7. Mrs. Clayton H. Wilson

this day the channels are cut deep for worthy types of benevolence. What Sunday school pupil, young or old, has not been challenged to better giving on this challenging day?

Children's Day is a recruitment day for world service. There are few missionaries on the field who have not caught some of their first inspiration for distant service on this day. On the first Sunday in June the atmosphere is pregnant with world ideas, world sympathy, world giving and world going.

What a happy thought it was to begin our real missionary interest with a Sunday school celebration! In those earlier days prejudice was deep and ignorance stupendous. It was like converting an old sinner to convert at once the rank and file to foreign missions. The way of Children's Day was the way of least resistance. Children's minds do not doubt. Children's hearts are not prejudiced. Children are not opposers. Gradually and with the power of God in it came the rising tide of the Sunday school interest. Many a stubborn heart among our elders was melted by the songs from children's lips. Many a tight purse string was unfastened that the little folks might give for Christ's little ones across the sea. Gradually the children grew up and gradually the Children's Day spirit captured the church. Our people were converted to world wide missions before they knew it, and the day of their conversion was the first Sunday in June.

### What It Does

A few years ago in one of our great cities a surgical operation was taking place. A young mother was dying because of loss of blood. The hemorrhage had been stayed but there was not enough blood left in the frail woman's body to sustain life. The physician had said, "There is only one thing to be done. If some one will volunteer to give of his own blood, her life may be saved." The woman's young brother gladly offered to make the sacrifice. He was placed on a cot beside her, the arteries were opened in the arm of each and the connection between the exposed arteries carefully made. Then as the rich red blood of the young man began to push its way into the depleted arteries of the sinking woman, the physician in charge said to those who were watching, "Now watch the sun rise in that face." In a few moments a delicate flush began to light up the transparent skin of the woman. Slowly the color increased in the face and neck until the woman was transformed in appearance. At the same time the color began to fade from the face of the young man who was giving up his blood to save his sister's life. The doctor watched his decreasing pulse carefully. After sufficient blood had passed into the body of the woman the connected arteries were unfastened and restored to their former position. The transfusion from the body of the brave lad had saved the life of his sister.

A greater miracle and greater joy than to see this is to see the sun rise in the face of a convert from heathenism. The missionaries say that to watch the transforming power of the gospel as it lights up the countenance of the man who has been under pagan bondage is the most wonderful sight in the world. Children's Day, since its inauguration nearly forty years ago, has sent more than $2,000,000 to the mission fields. Who can tell to how many thousands of people this great day has made possible the hearing of the gospel message for the first time? Into how many sin marked faces has it brought the sunrise of heaven?

When you are preparing for your Children's Day festival and the burdens seem heavy, remember you are working to diffuse new spiritual life blood into the depleted arteries of the heathen world. You are giving of your time and giving of your money that the sun may rise in the faces and hearts of God's needy ones across the sea.

**Sailing For Tibet This Summer**

1. Mrs. Louise Habecker Duncan
2. Mr. and Mrs. J. R. Morse
3. Marion H. Duncan

# Christian Kindergartens

1

2

3

4

1. Children in our Immigrant Center, Cleveland; F. D. Butchart, Minister
2. Tibetan Children in the Orphanage, Batang, West China
3. Play time in the Akita, Japan, Kindergarten
4. Japanese Children in the Los Angeles Japanese Institute

# Around The World

5

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7

8

5. A Mexican Kindergarten, San Luis Potosi, Mexico
6. Chinese Children Going Home from the Chinese Christian Institute, San Francisco
7. Children and Teachers in the Kindergarten in Wuhu, China
8. Filipino Children in the Kindergarten, Laoag, Ilocos Norte, Philippine Islands

# The Primacy of Christian Education

By G. I. HOOVER

THE generous-minded, thoughtful student of the history of the Disciples of Christ for the past generation, surveying the movement in its world-wide relations, is impressed with the evidences of the reappearance in the consciousness of this people of the great ideals and objectives cherished by the fathers of the movement in their inauguration of it and in their continued advocacy of its principles. Writing from Bethany, Virginia, January 2, 1835, in his preface to "Christianity Restored," Alexander Campbell makes the following declaration as to the objects of the movement: "Next to our personal salvation, two objects constituted the *summum bonum*, the supreme good, worthy of the sacrifice of all temporalities. The first was the union, peace, purity and harmonious cooperation of Christians—guided by an understanding enlightened by the Holy Scriptures; the other, the conversion of sinners to God. Our predilections and antipathies on all religious questions arose from, and were controlled by, these all-absorbing interests."

Miss Hazel Hill

Who will sail with the China Group this summer.

The great evangelistic impulse out of which the movement sprang continued unabated for more than two generations. The result in the gaining of recruits and the planting of churches was almost unparalleled in the history of Christianity. After a period of deterioration and sluggishness the evangelistic spirit is again widely active and a mighty evangelistic movement is getting under way which promises to attain results of great spiritual significance. A great and far-reaching missionary program extending to three continents and to the islands of the sea is already strongly under way, impelled by an ever deepening spirit of consecration of life and means. The vision of the unity of the followers of Christ which was dimmed in the heat of debate and doctrinal controversy with forces without and in strife as to questions of polity within, is again coming clearly into the view of the leaders of the movement and, in its organized life, the brotherhood is more and more adjusting itself to this vision. As these ideals again emerge two great outstanding problems confront the Disciples, both of which are primarily and essentially educational problems.

The first is the problem of leadership. Capable leadership is a requisite for true success in every great enterprise of the Kingdom of God. The problem of the church, the supreme agent of the Kingdom, in its mission of conservation, aggression and extension, is a problem of men—consecrated, capable and efficient men. It is an arousing fact that the Disciples suffered a net loss of 165 ministers last year, that on the first day of January, 1921, they had 1243 fewer ministers than they had twelve years before, that more than one-third of the churches of the communion are pastorless and preacherless and that last year 56 per cent of the churches changed preachers. Upon their solution of this problem of leadership the future of the Disciples will depend.

The call of the work at home is for capable men to adequately man the churches already planted and to make possible the continuation of an aggressive movement for the evangelization of the unevangelized portions of our own country. The call of every mission field throughout the world is for more workers. The United Christian Missionary Society is asking for 180 workers for its foreign service. The need of the hour both at home and abroad is for well trained, thoroughly equipped men. The ever increasing student population in the high schools, colleges and universities necessitates a steadily rising standard of ministerial efficiency and training. The principle holds from the most responsible city church to the rural congregation. The minimum standard set by the great missionary societies of the

Students in the College of Missions, Appointed Under Other Boards for Foreign Mission Service

1. Harry B. Patten—British East Africa—Under Friends Mission Board.
2. Mrs. Harry B. Patten.
3. Mr. and Mrs. Ernest Edgar Miller, India, Under Mennonite Mission Board.
4. Jennie Maria Hoover, Jamaica, Under Friends Mission Board.
5. Aldine Carpenter Brunk, India, Under Mennonite Mission Board.

brotherhood for the foreign service is graduation from a standard college and, usually in addition thereto, a period of special training with reference to the field to which the worker is to go and as to the particular line of service in which he is to engage. In the great work of building the Kingdom of God in non-Christian lands the need is for expert agriculturists, mechanics and tradesmen, trained teachers, nurses and physicians to the end that the peoples to whom the evangel is borne may share the blessings of a Christian civilization and that they in turn may give these blessings to their fellows. Not only upon the foreign field but in all the nations of the world today, the importance of education is further emphasized by the necessity of careful study of the manner in which the principles and teachings of Jesus are to be organized into the social, economic and political relations of men.

Whence are the needed workers to be secured? And what of their training? This problem of the brotherhood must be made the problem of every local church, the problem of the pulpit, the spiritual overseers of the congregation, the church school, the Christian Endeavor society, the prayer-meeting, the Christian home, and of county conference, district convention and state assembly. In all consideration given to the problem the strategic place which the Christian college holds to both these questions should be recognized. In the past, ninety per cent of the educated ministers of Protestant churches have come from the church college. The Christian college at once furnishes the atmosphere favorable to the direction of its students to the ministry as a life work and also furnishes the training needful for those who dedicate their lives to this service. Upon the Christian college the churches will increasingly depend for trained ministers for the churches and for missionaries for the home and foreign fields. While recognizing the basic position which the church college holds in relation to the problem of securing trained ministers and missionaries, taught by experience and the rich results being gained in trained workers for the ministry, mission field and other lines of distinctly Christian service through the intelligent and diligent cultivation of the fields presented by the great state universities, the Disciples should prepare to cultivate such fields far more adequately and extensively than they are now doing. In consideration of the religious ministry of the Christian college and the provision of such ministry in connection with state universities it should be recognized how absolutely necessary it is for the highest interests of the Kingdom of God that the agriculturist, merchant, lawyer, physician, editor and statesman have the Christian point of view.

The other great problem which confronts the Disciples in the light of their avowed mission is that of building a brotherhood, of bringing into realization within the ranks of their own movement the unifying spirit and principles which they cherish as an ideal for the church universal. As they pass from an individualistic state of society to a highly complex social organization the compelling nature of this problem will be increasingly felt. As the Disciples continue the advocacy of their plea for the unity of the people of God, more and more those to whom that plea is presented will ask—What has your plea for unity done for yourselves in the way of unity? It will be morally impossible to escape the force of this inquiry. Jesus Christ laid down the principle, "By their fruit ye shall know them." The Disciples are called upon to illustrate by their lives as individuals, congregations, institutions and cooperative activities what the principles which they proclaim, if adopted by others, would do for the whole church of God. "Christian Unity through loyalty to Jesus Christ and His revealed will and through love one toward another!" cannot simply be cherished by them as an ideal, or be held as a vision, or thought of as an ultimate goal, but must become an absorbing passion to be given ever fuller expression in their relations with Christ, one another and all Christ's followers. This plea for unity is the appeal of Christ and of the New Testament Scriptures. The responsibility of the Disciples for the exemplification of their noble and ennobling plea is very great. Certainly in this crucial hour in the history of the church and of the world the need for well-trained men to represent Christ in spirit and proclaim His will to the generation in which we live is most urgent.

# In the Land of the Rising Sun

By MRS. JOSEPHINE M. STEARNS

JAPAN, now one of the great world powers, has experienced an area of expansion within her own borders unparalleled in history. From an isolated, insular kingdom when Commodore Perry opened her ports in the last century she has become cosmopolitan. Then a kingdom of illiterate serfs under a feudal regime, she is now a comparatively strong literate and literary people.

Industrially, Japan has risen from a nation of fishermen and farmers to one of first rank in commercial and manufacturing enterprise. Developing one of the great navies of the world and achieving victory in the Russo-Japanese war, she now commands consideration in governmental councils around the world.

The Japanese together with their closely related neighbors, the Chinese, constitute the chief Mongolian populations of the world. Japan has elected that she shall be predominant in China. Many circumstances and characteristics contribute to the dominating power of Japan in China, and seem to point to a possible realization for her dream of supremacy in the Orient. Through many centuries Japan has had an intensive national existence, while China, even yet, is sadly lacking in national unity

**A. E. Dolbear, One of the Inventors of the Telephone**

Professor of the natural sciences in Bethany College when A. McLean, M. M. Cochran and other men who later won distinction were students. McLean and Cochran helped him to stretch wires along the corridor for his telephone and assisted in his experiments. This photograph and those of Pendleton and Loos, in the article, "A. McLean and His Teachers," are from Mr. McLean's own collection and were made for his class, 1874, at graduation.

and spirit. Should racial discrimination on the part of Anglo-Saxon nations throw China back upon herself, more and more will she accept Japanese leadership in governmental policies, military development, business enterprise, educational methods and religious adherence. "As goes Japan, so goes the Orient" is trite but significant.

Japan's area of about 186,000 square miles is distributed over a reach of 19,000 miles. Off our American seaboard her islands would extend from Newfoundland to Cuba.

Three-fourths of Japan's people still belong to the farmer class with but 14 per cent of her soil tillable. Reclamation of wild lands is being pushed but no considerable increase in arable land can be made.

Many perplexing and unsolved problems confront the Japanese. To maintain 57,500,000 people and to find an outlet for the rapidly increasing population, with the white world closed to her and her colonies unable to absorb this surplus, Japan faces a most critical race problem within her own constricted, island area.

Under existing limitations, commerce, industrialism and territorial expansion must become predominating interests. Drawn from rural life into the pressure and grind of great industrial centers, where moral corruption, insufficient wages, harsh treatment, unsanitary housing and long working hours prevail, the industrial masses of Japan arriving at self consciousness through universal education and the growing spirit of democracy, are already coming to clash with heartless industrialism and autocratic government.

A problem of serious portent is found in any nation where masses of women and children are drawn into the crushing and consuming grind of industrial employment. America has her own problems of child labor, and the increasing employment of women in the industrial world is already undermining the best interests of the American home. In Japan more than one-third of the 2,000,000 factory workers are women and girls, while in all industry the average is 58 per cent women. Girls from the free life of the agricultural classes of Japan are annually coming by thousands to the great cities for employment in factories. Hours of labor are long. Many must toil for sixteen hours a day with rarely a day of rest. Dormitories provided by factory management are continuously occupied by daily and nightly relays of factory women. In such unsanitary quarters, fatigued by the ceaseless round of toil, health breaks and in about four years the fresh young country girl is cast out as crushed and useless human wreckage, or falls a prey to tuberculosis or other dread disease. Lacking the moral restraints of a Christian civilization, social iniquity with attendant degeneracy are marked features in the life of the new Japan. Licensed prostitution, from which the government derives large revenues, is nation wide. Thus caught between the upper and nether mill-stones of industrial life and political exploitation, the womanhood of Japan is helpless to relieve her own condition or to meet the responsibilities of motherhood to which by God and nature she should be committed. The future manhood of Japan must suffer, for a race of free men can never spring of slave mothers.

Marriage is usually a matter of contract or barter on the part of others, and here as in all countries where Christ is not known, woman still waits emancipation from age-long and unending servitude.

Japan, so alert to opportunity, to industrial and educational development, is beginning to awaken to the fact that the exploitation of women and children is poisoning the very fountains of her national life. The Government is now encouraging reform movements in favor of women, while the Christian population, missionaries and thinking non-Christian Japanese alike are united in every effort to overcome the social evils which prevail. The Y. M. C. A., in great industrial centers, has established homes for women and girls and is offering protection to country girls coming into the temptations and perils of city life; while the Y. M. C. A. is doing much to overcome vice among young men of the student class among whom licensed vice has prevailed for the past sixty years. Japanese womanhood today challenges the sympathetic interest and quick assistance of the Christian world.

The out-worn religions of Japan are failing to hold her people. Old practices and superstitions are undermined as intellectual culture is developed. In "the increasing conflict of social, moral and intellectual forces," even in-

perfect standards and deficient philosophy are doubtless preferable to the losing of all standards with attendant spiritual apathy and infidelity. Religiously, Japan is drifting as a ship with lights out, rudder broken and pilot gone. A religious derelict in the Orient is most menacing.

This century of transition in the Orient is the open door of God, both in Japan and China, to lay the foundations for Christian civilization making for future national good-will and world peace. Only the regenerating power of Christianity can lift Japan, or America, from the tides of social corruption and from the blight of materialism.

Missionary forces in Japan are entirely inadequate. Of her 57,500,000 people 110,000 are Protestant Christians, with a missionary or native minister for each 193,000 of the population. Counting wives of missionaries there is one worker for each 52,270 people. With present Christian forces in Japan, the missions are unable to keep pace with the rapidly increasing populations, while 30,275,000 of her people are outside the reach of present missionary effort. That part of Sakhalin Island known as Karafuto, having a population 115,000, is entirely without missions or missionaries.

Will the Christian church meet the present challenge in Japan? "Whether Japan veers toward materialism and autocracy or Christianity and democracy is largely in the hands of the Christian people of America."

An adequate Christian program for Japan, as outlined by the Interchurch World Movement, would demand the establishment of a great Christian University for men, producing a Christian literati able to meet in intellectual power and culture the proudest leadership of the nation, and standing as exponents of Christian character and truth. No single communion can undertake such a program. United effort alone can meet this need. A second need is for a Union Seminary for the training of the native ministry, replacing the present eighteen theological schools being meagerly supported by denominational mission boards. Only through united effort and unified direction can a divinity school with strong faculty and sufficient financial support be provided.

In addition to this Union Seminary for the training of an adequate native ministry, there is great need for Bible training schools at strategic centers for men and women, producing trained leadership among the laity of the rising Christian church of Japan.

In addition to the varied and rather extensive work at present conducted by Protestant mission boards in Japan, there is urgent need for social centers, institutional churches, kindergartens and meeting places for groups of children and young people. Missionary leadership is welcomed by the Japanese and meets with cordial encouragement and cooperation in all social uplift enterprises.

When overlapping in fields of service, with attendant waste of time in travel and of investment in equipment, with more or less of competitive effort, can be eliminated, missionary enterprise will become much more effective.

The development of a Christian literature is of fundamental importance. With a great imperial library, with nearly four hundred public libraries, with a press thoroughly modern and energetic, dealing with world affairs, Christian literature of the highest grade is a necessity. The production of such will require much time and money. This task, too, is beyond the ability of any one denomination. Every demand is for the old time plea, "that they all may be one, that the world may believe."

"America, as well as Japan, is in the balance."

# Contributions to the Famine Relief Funds

## Through the United Christian Missionary Society

### CHINA RELIEF

April 1-26, 1921

**Arkansas:** Ft. Smith, Mrs. D. M. McGraw, $3.00; Hiwasse, Mrs. Louis Beasley and Mr. Houston Banks, $7.50. **Arizona:** Lowell, Mr. and Mrs. Grant Morris, $11.51. **California:** Glendale, Central Church, $112.09; Inglewood Sunday School (First Church) $4.00; Long Beach, Loyal Daughters Class, $7.50; Los Angeles, Boys and Girls, South Park Church, $2.55; Church, Boyle Heights, $5.00; First Church, $82.50; Figueroa Blvd. Church, $10.96; Sunday School, $6.27; Sacramento, E. Flower, $10.00; San Francisco, West Side Church, $68.85; Ukiah, Indian School, $1.00. **Colorado:** Denver, Woman's Council, Central Church, $100.00; Loveland, Maude Sholty, $15.00. **Florida:** Ocala, Church, $5.00. **Georgia:** Macon, Church, $31.80. **Illinois:** Ancona, Woman's Missionary Society, $10.00; Albion, Church, $0.97; Beardstown, Mrs. A. F. Dunn, $10.62; Du Quoin, Woman's Missionary Society, $10.00; Jacksonville, Lynnville Church, $50.00; Mt. Carmel, Margarette Wood, $2.00; Peoria, Central Church, $39.00; Howett Street Church, $90.40; Quincy, Church, $5.00; Wilmette, Clara L. Wightman, $5.00. **Idaho:** Rupert, Young Women's Mission Circle, $17.50. **Indiana:** Coatesville, Woman's Missionary Society, $5.00; Charlottesville, Woman's Missionary Society, $11.00; Ft. Wayne, Primary Department, $2.76; Indianapolis, Miscellaneous, $100.00; Kokomo, South Side Church, $10.00. **Iowa:** Ames, Mrs. E. Overholt, $15.00; Altoona, A. A. Yount, $12.00; Burlington, Willing Workers' Class, $10.00; Bedford, Church, $11.00; Des Moines, Mrs. Ada M. Slayton, $10.00; Marie F. Davies, $5.00; New Sharon, Woman's Missionary Society (Union Mills Ch.), $5.15; Oakland, Woman's Missionary Society, $3.75; Tingley, Miss Ina Freeman, $5.00; Wentten, Church, $19.85. **Kentucky:** Bowling Green, Minnie Loveland, $5.00; Casey Creek, Church, $7.00; Woman's Missionary Society, $10.50; Eminence, Margaret Crabb, $5.00; Hopkinsville, Woman's Missionary Society, $3.55; Ludlow, Nannie E. Rucker, $10.00; London, First Church, $30.00; Mt. Sterling, Sunday School, $1.00; Mt. Sterling, Church, $14.00; Nebo, Church, $21.00; Pleasure-Ville, Woman's Missionary Society, $34.00; Winchester, Mrs. N. P. Van Meter, $400.00; Gay Prewitt, $100.00. **Kansas:** Caldwell, H. C. Unsell, $5.00; Coffeyville, Sunday School, $48.50; Greensburg, Loyal Workers' Class, $5.00; Galva, Mrs. Fay Finkle, $5.00; Grainfield, Alice Loomis, $5.00; Hutchinson, South Church, $10.00; Wichita, Allie K. Haymaker, $5.00; Fairview Sunday School, $50.00. **Missouri:** Columbia, Olivet Church, $31.85; Ashland Church, $15.17; Gower, Church, $120.28; Gibbs, Church, $5.00; Memphis, First Church, $33.50; Martinsburg, Church, $5.00; Pleasant Hill, Woman's Missionary Society $1.00; Palmyra, Ladies Aid Society, $10.00; Richmond Woman's Missionary Society First Church, $59.95; St. Louis, Mrs. A. Atwater, $25.00; Hamilton Avenue Sunday School, $132.50; Second Church, Ladies' Aid Society, $10.00; Sedalia, Beamen Missionary Society, $10.00; St. Louis, Mrs. Effie L. Cunningham, $30.00; Sturgeon, Church, $10.00; Vandalia, Mrs. F. P. Dye's Sunday School Class, $10.80; Mrs. A. I. Foskett, $2.00. **Mississippi:** Edwards, Young Women's Christian Association, $5.00. **Minnesota:** Cannon City, Woman's Missionary Society, $10.75. **Michigan:** Ann Arbor, Church, $25.00. **Massachusetts:** Springfield, Dickinson Street Church, $40.00. **New York:** Cato, Sunday School, $10.00; Eagle Mills, Loyal Woman's Sunday School Class, $10.00; New York, Central Church, $10.92; Troy, Woman's Missionary Society, $17.00; Antoinette Thompson, $1.00. **North Carolina:** Asheville, C. P. Baker, $10.00; M. W. Williamson, $3.00; Miscellaneous, $2.00; Charlotte, Mr. and Mrs. J. L. Ferreisa, $5.00. **Nebraska:** Bethany, A. W. Osterbout, $5.00. **Ohio:** Cincinnati, College Hill Sunday School, $7.50; Flushing, Sunday School, $8.34; Greenwich, Shenandoah Church, $22.88; Hiram, Church, $65.71; Kenton, Church, $156.60; Lawton, Woman's Missionary Society, $15.00; Mt. Healthy, Church, $2.00; Woman's Missionary Society, $15.00; Perry, Woman's Missionary Society, $10.00; St. Louisville, Eden Church and Sunday School, $41.55; Shenandoah, Woman's Missionary Society, $11.00; Wilmington, A Friend, $3.50; Uhrichsville, Woman's Missionary Society, $10.00. **Oregon:** Portland, East Side Sunday School, $28.81. **Pennsylvania:** Lancaster, Anna B. Sourber, $10.00; Sayre, Sunday School, $25.73; Washington, Second Church, $72.35. **South Carolina:** Sumter, Mrs. C. A. Ballon, $5.00. **Saskatchewan:** Nutana, Sunday School, $5.62. **Texas:** Denton, Woman's Missionary Society, $82.78; Greenville, Centerpoint Sunday School, $8.00; Palaico, Church, $12.21; Paris, Circle, First Church, $15.00. **Tennessee:** Clarksville, Sunday School, $61.09; Memphis, Philathea Class, Linden Avenue Church, $10.00; Paris, Mrs. A. B. Lamb, $100.00; Lucille Lamb Wiggins, $10.00. **Virginia:** Blacksburg, Mrs. F. X. Credle, $5.00; Cuckoo, Philippi Sunday School, $5.00; Edinburg, Mrs. C. R. Miller, $10.00; Green Bay, Primary Class, Liberty Church, $2.50; Pendleton, G. H. Spicer, $10.00; Richmond, Miss Etta Nunn, $10.00. **Vermont:** West Rupert, From a Friend, $5.00. **Washington:** Davenport, Roy Nichols, $33.80; Republic, Loyal Daughters' Class, $31.00; Spokane, University Church, $18.00; Waterville, Mr. and Mrs. Harry Lovejoy, $5.00. **West Virginia:** Clay, Mr. and Mrs. J. W. Reeves, $10.00; Pleasant Dale, Woman's Missionary Society, $5.00.

**Wyoming:** Rock River, Pride of Prairie Sunday School, $34.90; Casper, Elmer R. Child, $5.00.
Grand Total to April 26, 1921 ..... $22,588.85

### NEAR EAST RELIEF
April 1-26, 1921

**Arizona:** Lowell, Mr. and Mrs. Grant Morris, $5.00. **California:** San Francisco, West Side Church, $63.90; Turlock Sunday School, $34.32; Ukiah, Indian School, $1.00. **Colorado:** Trinidad, Sunday School, $25.00. **Illinois:** Albion, Church, $0.97; Carbondale, Sunday School, $94.58; Mt. Carmel, Margarette Wood, $2.00. **Indiana:** Anderson, Central Sunday School, $50.00; Bloomington, Sunday School, $58.46; Heltonville, Sunday School, $8.90; Jamestown Church, $6.00. **Kansas:** Coffeyville, Sunday School, $48.50; Newton, Nettie M. West, $15.00. **Kentucky:** Smiths Grove, Ladies' Aid Society, $5.00. **Missouri:** Clark, R. P. Hulen, $2.50; Center, Mrs. H. P. Hummel, $50.00; Knox City, Woman's Missionary Society, $30.00; Martinsburg, Church, $5.00; Springfield, Central Church, $100.00; St. Louis, Hamilton Avenue Sunday School, $132.50; Stanberry, Sunday School, $6.68. **Mississippi:** Jackson, Sunday School, $5.00. **Maryland:** Rockville, Church, $7.00. **Nebraska:** Douglas, Anna Gloystern, $2.00; Church, $27.00. **Ohio:** Kenton, Church, $52.20. **Oklahoma:** Stroud, Woman's Missionary Society, $40.00. **Saskatchewan:** Nutana, Sunday School, $5.63. **Virginia:** Ashland, Sunday School, $10.00; Preston, Horsepasture Sunday School, $6.00. **Vermont:** West Rupert, From a Friend, $5.00. **Washington:** Pt. Orchard, W. E. Pitcher, $15.00. **West Virginia:** Mannington, Sunday School, $18.13; Bluefield, Woman's Missionary Society, $20.00.
Grand Total to April 26, 1921 ..... $9,217.97

### EUROPEAN RELIEF
April 1-26, 1921

**California:** Ukiah, Indian School, $1.00. **Idaho:** Moscow, Sunday School, $4.05. **Ohio:** Kenton, Church, $104.40. **South Dakota:** Spencer, Woman's Missionary Society, $10.00.
Grand Total to April 26, 1921, ..... $1,641.35
Grand Total for all Relief to April 26, 1921 ..... $33,448.17

# Directory of Organizations

Reporting to the International Convention of Disciples of Christ

## United Christian Missionary Society

**1501 Locust Street, St. Louis, Missouri**

OFFICIAL STAFF, 1921

President, F. W. Burnham; Vice-President, Mrs. Anna R. Atwater; Vice President, Stephen J. Corey; Recorder, Mrs. Ellie K. Payne; Treasurer, C. W. Plopper; Secretaries: Mrs. Affra B. Anderson, John H. Booth, Mrs. Effie L. Cunningham, R. A. Doan, M. H. Gray, R. M. Hopkins, Mrs. Esther T. Johnson, Grant K. Lewis, Mrs. Susanne Moffett, J. H. Mohorter, G. W. Muckley, F. E. Smith, Mrs. Josephine M. Stearns, Miss Daisy June Trout, W. F. Turner, W. R. Warren, Bert Wilson, C. M. Yocum.

DEPARTMENT OF FOREIGN MISSIONS

Mrs. Anna R. Atwater, Chairman; Stephen J. Corey, R. A. Doan.

DEPARTMENT OF HOME MISSIONS

Grant K. Lewis, Chairman; Mrs. Effie L. Cunningham, W. F. Turner, Jesse M. Bader, Evangelism.

DEPARTMENT OF MINISTRY

F. E. Smith.

DEPARTMENT OF BENEVOLENCE

J. H. Mohorter.

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## Board of Temperance and Social Welfare

821 Occidental Building, Indianapolis, Indiana

Milo J. Smith, General Secretary.

## Association for the Promotion of Christian Unity

Seminary House, 504 North Fulton Avenue, Baltimore, Maryland

H. C. Armstrong, General Secretary.

# Comparative Statement of Receipts

## For Seven Months Ending April 30, 1921

### United Christian Missionary Society

| | 1920 | 1921 | Gain |
|---|---|---|---|
| Churches | $258,989.36 | $271,621.94 | $12,632.58 |
| Sunday Schools | 156,719.81 | 179,432.51 | 22,712.70 |
| Women's Missionary Societies and Circles | 194,127.20 | 268,283.82 | 74,156.62 |
| Christian Endeavor Societies | 11,543.80 | 10,356.55 | 1,187.25* |
| Children's Organizations | 6,213.10 | 7,850.66 | 1,637.56 |
| Individuals and Men and Millions Movement | 263,223.13 | 118,353.31 | 144,869.82* |
| Bequests | 36,102.76 | 39,515.58 | 3,412.82 |
| Annuities | 114,023.36 | 151,483.97 | 37,460.61 |
| Interest and Rent | 52,627.20 | 78,170.68 | 25,543.48 |
| Mission Fields and Institutions | 8,893.96 | 17,973.97 | 9,080.01 |
| Subscriptions and Literature | 8,853.89 | 18,456.63 | 9,602.74 |
| Miscellaneous | 54,181.27 | 106,086.87 | 51,905.60 |
| | $1,165,498.84 | $1,267,586.49 | $102,087.65 |

### Board of Education

| | | | |
|---|---|---|---|
| Churches | $9,640.04 | $14,282.68 | $4,642.64 |
| Colleges | 1,538.12 | 1,089.60 | 448.52* |
| Interest | 3.18 | 3.20 | .02 |
| World Movement | | 14,692.88 | 14,692.88 |
| Miscellaneous | 807.90 | 666.29 | 141.61* |
| | $11,989.24 | $30,734.65 | $18,745.41 |

### Association for the Promotion of Christian Unity

| | | | |
|---|---|---|---|
| Churches and Sunday Schools | $2,849.93 | $2,583.21 | $ 266.72* |
| Individuals | 429.10 | 1,675.70 | 1,246.60 |
| Literature | 21.60 | 6.15 | 15.45* |
| Interest | 10.03 | 15.06 | 5.03 |
| Miscellaneous | | 176.38 | 176.38 |
| | $3,310.66 | $4,456.50 | $1,145.84 |

### Board of Temperance and Social Welfare

| | | | |
|---|---|---|---|
| Churches | $1,955.78 | $2,385.89 | $ 430.11 |
| Sunday Schools | 44.78 | 53.18 | 8.40 |
| Individuals and Men and Millions Movement | 4,499.33 | 1,478.84 | 3,020.49* |
| Miscellaneous | 1,335.97 | 1,639.24 | 303.27 |
| | $7,835.86 | $5,557.15 | $2,278.71* |

### Grand Totals for All Boards

| | | | |
|---|---|---|---|
| Churches | $273,435.11 | $290,873.72 | $17,438.61 |
| Sunday Schools | 156,764.59 | 179,485.69 | 22,721.10 |
| Women's Missionary Societies and Circles | 194,127.20 | 268,283.82 | 74,156.62 |
| Christian Endeavor Societies | 11,543.80 | 10,356.55 | 1,187.25* |
| Children's Organizations | 6,213.10 | 7,850.66 | 1,637.56 |
| Individuals and Men and Millions Movement | 268,151.56 | 121,507.85 | 46,643.71* |
| Bequests | 36,102.76 | 39,515.58 | 3,412.82 |
| Annuities | 114,023.36 | 151,483.97 | 37,460.61 |
| Interest and Rent | 52,640.41 | 78,188.94 | 25,548.53 |
| Mission Fields and Institutions | 8,893.96 | 17,973.97 | 9,080.01 |
| Subscriptions and Literature | 8,875.49 | 18,462.78 | 9,587.29 |
| Miscellaneous | 57,863.26 | 124,351.26 | 66,488.00 |
| | $1,188,634.60 | $1,308,334.79 | $119,700.19 |

* Loss

# Leaves from a Congo Travelogue

By DR. ERNEST B. PEARSON

**Written on the way down river to Bolenge, after a visit of six weeks in Mondombe. Dr. and Mrs. Pearson will soon permanently join Mr. and Mrs. Moon and Miss Wells who, for months, have been carrying on the Mission work in Mondombe without the help of any doctor, except as Doctor Pearson could visit them, now and then. Mondombe is our farthest outpost in Africa, some four hundred miles up river from Bolenge.**

**December 3**

Dinner was a rather hurried affair today. Just as we were being served to our first helping of "corn on the cob" the boat whistled for the sharp turn a couple of miles up river. There were no second helpings. While we finished our meal workmen were called and began carrying my belongings down to the landing—folding camp cot and folding bath in one bag, bedding in another, two boxes of tinned provisions (for one has to furnish one's bed and board, and it's uncertain whether the journey will be for two weeks or four, steamers are so irregular), a hamper of rice (for the folks down river), a basket of fruit and vegetables, small rattan coop containing chickens, cooking utensils, water bucket and small galvanized tub, an army trunk, a Ford tool box, folding typewriter, medicine cases, a lantern and bottle of kerosene, gun, water canteen, chair, umbrella (everything but the proverbial bird cage),—and then came the one long blast of the whistle which told us that the boat was coming in to the beach. As we hurried down to the river a woman came up with a present of a chicken and another with three eggs (two of which proved to have been mis-laid). And then goodbyes were said and the boat pushed off, three blasts of the whistle as the boat swung round into the channel, waving of hands and shouts from the natives, and the journey down river began. There's a bend in the river just below the station site and as we were swept round this in the swift current I caught a last glimpse of those left behind there at that "farthest-out" station. Brave folks these three, "the salt of the earth," hiding their lives there in the firm faith that "a little leaven leaveneth the whole lump," busy and full of joy.

It isn't much of a steamer, this, but any sort of a boat looks good to us up this way, and she bears the name of *Deliverance V*. The captain is a native from near Coquilhatville and I can converse with him in the native language. He was trained in a Roman Catholic Mission and has just been down holding a service with the folks on the lower deck.

* * * * *

Night now, and we are sleeping at the State Poste of M—. The Administrateur, M. Van G—, was good enough to offer me quarters in the guest house and I accepted, glad to escape one night in the stuffy little cabin. There are two white traders here (a Belgian and a Portuguese), and an Administrateur from another State Poste in the interior has come out here to take this boat down, for his furlough is due. We have just dined together, the guests of the Portuguese. Just before the meal we sat on the terrace before the Administrateur's house—a terrace planted with crotons, hybiscus, cacti, paipai and red leaved bananas, over which during the day floats the Belgian tri-color—and drank our appetizers. They produced a bottle of Grenadine for the missionary but the rest took theirs from different bottles, and the stuff was heaped with foam when they poured it out in their glasses. Out in front of certain places of business in the homeland we used to see signs painted to look like these glasses, but—the eighteenth amendment! Tonight the talk was all in French for none of these men knew English, and my part of the conversation consisted principally of "Oui, oui, monsieur."

**December 4**

A barge, lashed along side, is being loaded with panniers (rattan bags) of gum copal this morning, so we won't get away very early. Another barge loaded with the same cargo is to be picked up at a trading post farther down river. Mr. Van G— is going with us a short distance, beginning a month's journey into the back country to collect the native head tax (francs 10.45 per man), and his native soldiers are loading on his belongings. His whole family travels with him—mule, dog, cat, monkey, (and his femme noire). M. P—, the State man who is going home, has quite a lot of baggage, but his animal collection is limited to a goat and a coop of about thirty chickens.

Ten A.M. and we are away at last! The boat travels slowly with her heavy load but compared with the time made last time I covered this stretch of river it's express train speed. We were paddling up-river then in a dug-out, from B— where I had been to see a trader sick with blackwater fever and, paddle as hard as they could, there were times when the canoe crept forward only by inches, so swift is the current. The forest crowds right down to the river's brink and to the foreigner it's pretty much all alike. The native, however, is quick to pick out landmarks. My black boy tells me that that big tree we have just passed is the one in which a monkey came within gun range on our canoe trip and died to make a feast for the crew. He was kind enough not to point out the spot a little farther on where the shots went wild and the monkeys also. Here and there the trees are putting out new leaves and the patches of reds and brown and yellows help to relieve the monotony of the greeen. And the bolaka trees are in flower, tall and slim and straight they grow, bare from the ground up, till they spread umbrella-like tops over the growth below them. Down the center of each drooping branch the crimson blossoms are splashed against the green leaves. Vines and myriads of tiny leafy creepers drop from the overhanging branches to the river below, draped in and out in graceful folds and hiding from view all that is behind. Where the green curtains

part for a space the water can be seen spreading far inland round the roots of the trees, for the river is at flood now. No danger of the steamer getting stuck on a sand bar at this time of year!

* * * * *

Dinner time now, and we have just left M. Van G— and his belongings behind at a little village. M. P— insists on furnishing all the food. My French won't permit me to argue with him politely, so I acquiesce. Perhaps he'll give me a chance tomorrow. His boy will be the chef and mine will carry the chop from the galley below up to our little table on the upper deck. Some table service ours,—a sheet (alas, a clean one!) for a table cloth, hotel china and "Wearever" aluminum dishes,—but we're hungry just the same.

**December 6**

Another late start this morning. Last night, from the place where we slept, M. P— sent two soldiers a short distance down river by canoe and then inland to another village for a box he had left there. They had orders to travel all night, but it rained and they got back about 9 o'clock this morning, just as we had decided to go on without them.

While we were eating supper tonight a storm of wind and rain drove us to seek shelter out forward in the captain's quarters. Nothing for it but to sleep in the cabin again tonight. Read "The Re-creation of Brian Kent" today.

**December 7**

Stopped at the Auxiliary State Poste of W— this A.M. My old friend B—, who is now trading on his own account, took us over to his bamboo hut for a chat and a drink of limeade. Glad to see someone who knows my native language. The local Administrateur came in while we were there. Asked for medicines which I did not have with me. These folks report a native up-rising away in the country back of them. Several company stores have been set afire and a state steamer was sunk at the beach at M— during the night. A company of native soldiers has been hurried there to restore order. And what concerns us more immediately, the big boat which we had hoped to find at B— tomorrow has already gone down river. It probably won't be back for a month or more, so we shall hope that most any kind of a boat comes along. Only eighteen days till Christmas!

**December 11**

On the way again, after three days wait for this steamer at B—. Not a bad place to wait, however. Commandant B— provided me with a house, sent me chickens, fish and a piece of antelope. Our native evangelists brought in some eggs which they had bought in a nearby village. About sixteen white folks there. It's a military as well as a civil poste and there are several white traders too. Another company of soldiers is leaving this morning, under a white officer, to go to the section where there is trouble among the natives. Each day bugles have been blowing out at the encampment, and a bugler has told us when it was time to get up and to go to bed—only we didn't always heed him. The wives of two of the officers are there with them and Commandant B— told me that they had not even seen one another more than half a dozen times. One of them speaks only French and the other only Flemish and there is also the barrier of a difference in their husbands' ranks. What a lonely life they must lead! I met one of them last night but did not catch even a glimpse of the other, though their home was not over one hundred yards from where I stayed.

* * * * *

Had hoped to reach M— this evening but were delayed this morning by a hard storm of wind and rain, and now there is trouble with the boiler and we are making about half time.

**December 12**

Got away before daylight this morning. It was foggy for some time after sun-up but our helmsman followed the course of the river somehow.

Stopped at B—to put some native passengers ashore (no other foreigners aboard beside myself) and one of the Catholic priests came aboard for a little chat. A short distance below this poste we took a short cut through a channel which in some places was so narrow that one could almost reach out and touch the trees on either side. And then came a delightful surprise! As we rounded a small island, which had shut off from view the river below, there was the S. S. Oregon tied up at a wooding poste. Some excitement for the next few minutes until I got aboard her and among friends. She had brought some of the folks up to M—for Christmas and was now loading on cargo for the return trip. Three more days and this journey's over, then—HOME!

**Our Floating Mission Station on the Congo—The S. S. Oregon**

# Stumps

By E. S. MUCKLEY

WHY are stumps, anyway? Nothing seems quite so useless as a stump. It isn't a thing of beauty. It has no life to recommend it to one's interest. It makes no contribution to society. It stands before you in stolid antagonism to the human race. It is in the way and a menace to progress. There just doesn't seem to be any possible use for a stump unless you blow it out and burn it in the fire place, or cover the unsightly thing with a vine. Even then you can scarcely contemplate it without resentment because of the energy it took to get it ready to burn or because you cannot forget there is a stump under that vine. Perhaps the only thing that can make you view a stump with toleration is the fact that it isn't to blame for being a stump and that it once bore a tree that has gone into the service of humanity.

But wait a minute. It's hardly fair to judge stumps by the case unimaginative grown-ups make out against them, for grown-ups think of stumps as enemies and are therefore hardly qualified to give unbiased judgment.

Suppose we take counsel of a friend of stumps, an eight year old boy for instance, with a vivid imagination. Suppose that boy wants to preach and wants to begin at once. He can't wait for the slow processes of an education.

Then he must have an audience, but he isn't likely to go hunting for an audience of real people seated before a real pulpit in a real building. No boy with a vivid imagination would condescend to preach to an audience of real people, with spiritual perception dulled by worldly cares and sordid self-seeking. All he has to do is to let his imagination play and he can create an ideal audience out of stumps and stones and bushes which he can make laugh and cry at his will. And he can have confessions at every service, too. In fact if he has a passion for numbers he can convert his whole audience every time he preaches. And all he needs for a pulpit is a stump.

I don't know how many men got their first lessons in preaching in boyhood days, standing on a stump, but I know one that did. And today he is doing an outstanding work ministering to a rural community in North Carolina.

When John Waters (initials are J. M., but everybody calls him John) was a mere lad he became obsessed with the idea that he must preach. He couldn't wait to grow up, so he went out among the stumps on his father's farm in Beaufort County, North Carolina, and preached to them, with an older brother occasionally in the audience.

It wasn't difficult for him to endow those stumps with life. They were not his enemies but his friends. Instead of being a menace to his progress those stumps, transformed into living folk by his imagination, inspired him to keep in pursuit of his ideal and unswervingly carry out his purpose to preach.

Born in the country he attended country school through the eighth grade, when he went to Atlantic Christian College, Wilson, North Carolina, where he spent seven years preparing for the ministry, paying his way by preaching. He graduated in the class of 1918.

The Minister's Family, Arapahoe, North Carolina

But this is not a biography of John Waters. The purpose of this article is to let you see what can be done with a country church when led by a man with a vision, willing to settle among a rural people. But while it is not a biography the story cannot be told without the leader figuring large.

I had the pleasure of spending three months in the Carolinas last summer helping in a campaign for $260,000 for Atlantic Christian College, state missions and our benevolent homes in the south. In passing I want to acknowledge the cordial reception given to our mission and the gracious spirit in which the people generally responded to the crying needs we presented. The main purpose of this story forbids special mention of all worthy cases.

There were three teams of four each putting on the campaign. Each team had a Ford. We would have contemplated a threatened strike of railroad men with perfect complacency. But the roads when the rain struck! And it struck often. Roads? Some of the best and worst I ever saw. But the worst were nearly always new stretches of roads in the process of building in an unusually wet summer.

It was my good fortune to be on the team that visited Bethany Church, Pamlico County. Our schedule took us there the second Sunday of the campaign. The other men on the team knew John Waters and his work. I had met him once. These men built my expectations rather high with observations like this:

"John Waters' people surely know how to give," from one.

"Yes they will do anything John wants them to do," from another; and

"That's because he has given them a great vision of what the task of the church is," from the third.

These are but samples of the things the fellows said about John Waters and the Bethany Church at Arapahoe, Pamlico County, the week before we went there. If any of us at the end of a day's work that week reported a rather hard customer we had met in our canvassing—and we met one occasionally—some one would likely remark:

The Old Bethany Church, Arapahoe, Now a Store Room

"Well, you won't find any one like that in John Waters' church."

And so, stroke by stroke, the men on the team painted a rather roseate picture.

However, there is a corner in my mind where doubts will sometimes lodge and they will frequently pop out with an interrogation point attached, as for instance:

"You say John Waters' church is made up entirely of farmers?"

"Nearly all farmers," was the reply.

"But farmers as a rule are very conservative about giving," I insisted.

"That's because they haven't had preachers like John Waters," was the comeback.

So I gave up and waited. But I confess to some mental reservations, because I didn't want to be disappointed.

And so with these impressions we drove over to Arapahoe. We approached it by tortuous ruts. We had to drive through some sand near the town. If you never drove over a semi-sandy road in North Carolina you never saw crooked ruts. After the roads are worked the first fellow that runs through that sand makes a crooked track even if he is as sober as a judge. That track is so crooked that a cork-screw looks like a straight-edge in comparison. And that track is so deep, that the next fellow who comes along will run in it in preference to wasting gas to make a new track. For possibly he can make it on intermediate. The first fellow went to low. Presently there is a rut so deep that everybody wants to stay in it and dreads meeting another car. Ten miles an hour is the speed limit. No sign needed.

The little town of Arapahoe was much as I had visualized it, for I had been told it was built on the sand. But don't apply the last paragraph of the Sermon on the Mount here and conclude the people were foolish. They went deep enough for foundations. They built there because they couldn't raise crops on the sand. Many of the farmers live in the town for community fellowship.

We inquired for a hotel when we arrived but found there was no such thing there. Then we inquired for John Waters' home.

"Here is John," someone said as John Waters emerged from a store with a radiant smile bountifully spread over his genial countenance. We had a hearty welcome. I had met him some days before at the preachers' conference at Washington, North Carolina, and was glad to see him again. He is the kind of a fellow you like to meet as often as Providence permits. That is why he takes so well among the farmers. We didn't need a hotel.

We had an absolutely new experience on Sunday. In a short talk introducing the team and their themes I told them we would not call for money that morning and so to listen to our message in comfort and composure. I assured them, however, that we would call on as many as possible during the week to get their response. After mingling with the people for a few minutes following the service, I noticed a group of men, visiting as I thought, on the platform. When I approached them in greeting they said they were sorry I had not told them what days we would be canvassing in their community so they could be certain to be at home when we called.

I confess I have had my suspicions, in the much campaigning of this sort I have done, that often people tried to guess when we would call, so they might be away. But here was a group of men wishing they might know when we would call so they could be at home to talk the matter over and have fellowship with the task by the largest possible investment. I tell this to show the fine spirit that prevails in John Waters' church.

Another evidence of this fine spirit: We were not turned down by a single member of this church. I forget the exact amount that was pledged, but it was close to $4500.00 and that from a group of farmers, not one of whom was wealthy as farmers go, save in the grace of giving.

And how this grace was developed is an interesting story. Let the first part of it be told by one of the men as Brother Bagby—Dick they call him—and I were canvassing him. We had insisted that the giving muscle, like any other muscle, had to be developed by exercise.

"You're right," he said, snapping at the idea in ready agreement, and continued:

"When John began preaching here once a month we paid him $15.00 a visit. We thought that was all we could stand. But when he left us to preach at Dunn, he persuaded us to pay $15.00 a Sunday for twice a month preaching. That seemed like a big undertaking. But the money came. And now we are paying him for all time preaching as our settled pastor. When John began preaching for us not one of us would have guessed we could ever pay the salary we are paying now. But the money comes because we have learned how to give by practicing."

When John Waters began his ministry among them they were meeting in an old run-down building that soon proved too small. They figured of course it was good enough for them. They were just farmers. But it wasn't long until John convinced them that it wasn't good enough for the Lord even if it was good enough for them. So that first year of his student preaching, 1913, they sold the old building for a store room and put up the present auditorium at a cost of $4,000.00, exclusive of donated labor and material.

A year before this they would have considered it utter folly to undertake such an enterprise. But it is surprising how much money there is for the Lord in the average church when it gets a vision. My experience and observation both have convinced me that a church with a contracted vision is always a church with a contracted pocketbook. Give people a vision and their purse-strings will invariably loosen for local work as well as for the larger tasks of the church.

The marvel to me is that every preacher does not see this; it is so fundamentally Christian. The way to get a church debt paid or a new meeting house built is to let people see and respond to the needs of the whole world. I say "let them respond." I have known preachers—and there are more of them than you would think—who refuse to let their people respond to outside appeals in any representative way. This dries up the fountain of giving and makes a church penurious in its attitudes even toward its local needs.

The first thing John Waters did with Bethany Church was to increase its missionary and benevolent offerings. These offerings had been a negligible quantity. They had no budget. The big idea was to have preaching once a month. Their missionary vision helped them to undertake their first building program in 1913. This in turn helped them to find themselves.

The missionary budget in 1918, the year before he became full time pastor, was $77.00. In 1919 they raised $500.00; in 1920, $750.00. The Children's Day offering was $130.00 in 1919, the second largest in the state, and $170.00 last year, the largest in the state.

While they were doing this and, in fact, because they were doing it, they built a parsonage at a cash outlay of $2500.00 in 1919, and were building a Bible school addition at a cost of nearly $6000.00 last summer when we were there. But not one of them pleaded on that account that he was not able to help the cause we presented and they pledged their $4500.00 with ease and fine cordiality.

And how did all this affect the preacher's salary?

When he took whole-time work with them, his board asked him how much he wanted. He answered:

"I don't care to name a salary, for I don't know how

**The Seemingly Impossible Accomplished—The New Church Building, Arapahoe**

This picture represents the Bible School of Bethany Church, with 275 in the group.

much I will be worth to you. I'll trust you to pay me what you think I'm worth."

Not wanting the matter left indefinite they asked if $1200.00 would be satisfactory. He said it would. So in 1919 they started to pay him $1200.00, but ended in paying him $1500.00. In 1920 they began paying him $1500.00 and up to the time we were there, the latter part of June, they had been paying him at the rate of $1800.00 a year. I suspect this is the largest salary, not nominally but in fact, paid any of our preachers in North Carolina, for his people love him so well they do not let him buy very much to eat.

JOHN WATERS' church had more students in Atlantic Christian College in 1919-1920 than any other church in the state though some of the churches were more than three times as large. Three of these students were studying for the ministry. John is making a consistent effort to recruit for the ministry. He begins on the boys.

This reminds me of one of our canvasses. Brother Waters took Brother Bagby and myself in his car to see the Banks brothers. They farm together. They live in town and so carry their lunch with them. We got there just when they had finished eating. Two of their workmen were present. The rule is to canvass only one man at a time. But on occasion rules must be ignored. We had to canvass the two men together. It proved to be full of pleasure and inspiration. One pledged $600.00, the other $500.00. Then they turned to their hired men and asked them what they would give. One gave $75.00, the other $50.00. We had canvassed four instead of two.

But the most interesting feature of this canvass was the impression made on a twelve year old son. He and his little girl cousin had listened very attentively to the interview. When his father named $600.00, beaming with joy and exultant with pride he said to his cousin:

"See! Father is giving $600.00."

His father was a hero to him. He had not disappointed him. The little fellow had heard us speak of the need of an endowment for the college. He was looking forward to the ministry, not only with the consent but with the encouragement of his father. Would his father do something worthy for the college that had helped to develop such a preacher as John Waters—the college he wanted to attend when he went away to school? Nothing will do more to keep fixed in that boy's mind the purpose to preach than the fact that his father pledged $600.00 and in so doing played the part of a hero.

And I have frequently asked myself the question since: How many fathers, by their devotion to the Kingdom are inspiring their sons to enter the ministry?

John Waters is planning to make the church the center of the community life. Already it is a power in influence. Its affairs and program are the chief interests of that community. The pastor's influence extends for miles around. He gets what he wants not only from his church but from the community, not because they blindly follow him, but because he tactfully proves that what he wants is the best thing for the church or community.

The little town of Arapahoe has a population of only 200. It is unincorporated. John thought it ought to be incorporated. He quietly started them thinking and just before we were there they had sent away their incorporation papers for approval and record.

He thought they ought to have a bank. It wasn't long until the community thought so, too, with the result that they organized one a few months before our visit. Its deposits are growing with astounding rapidity.

The community greatly needed a new school building. They had decided to build a wooden structure. Brother Waters thought it ought to be brick even if it cost considerably more. Here was a delicate matter to handle, for it involved an increase in taxation. Farmers shy easily at that scarecrow. But the community pastor—that is how they think of John—quietly winged some arguments for a brick building that flew around so rapidly and did such effective work that we had the pleasure of inspecting as beautiful, commodious and serviceable a school house as I ever saw in a community that size. They are justly proud of their brick building.

But in these community matters John Waters modestly keeps himself in the background. That's the reason his influence counts for so much. His people love him dearly. They swore vengeance on any church that would try to steal him. It will take a big army and a night raid to do it. Even then the casualty list of the invading army will be large. This ought to be sufficient warning.

Why his influence?

Because he believes the gospel is not only for the whole community but the remedial agency for all the world's ills and knows how to preach it effectively.

Because he preaches and practices Paul's "All things to all men." He so easily and simply identifies himself with his farmer people that they absolutely trust him. They believe in him because he is simple, direct and courageous in all his dealings with them.

Because this perfect identification with his people enables him to know them. And they know he knows them. He called a young farmer from the field out to the car and said:

"BILL, don't you think you can stand $75.00 for the cause these men represent?"

"I think I can, pastor," Bill said simply, and signed the card. When we drove on Brother Waters assured us that was one of the most worthy pledges made.

Because he is progressive to the last ounce of his blood. There is not a reactionary cell in his brain. While there were ruts in the road, the church at Arapahoe was in none. With it all he is absolutely true to the gospel. That is why his church stays out of ruts. His people love him not only because he loves them, but because his love prompts him to warn them from danger and lead them out of their indifference into sacrificial service.

A life is giving itself freely to the people, a church is becoming great through a great vision, a community is being transformed by a serving church, all because an eight year old boy began to preach to stumps and never lost the passion to preach.

Don't you think stumps are worth while?

# Woman's Task

By BARBARA E. FIRESTONE WEEKS

**This fine article is published not only for its intrinsic merit, but also as a challenging example of a paper prepared for and read in a regular meeting of a Woman's Missionary Society. A group of earnest Christian women, assembled for the express purpose of learning and doing the will of God, deserves the very best that can be brought by those who are honored with a place on the program. Mrs. Weeks has realized this and prepared for the event more thoroughly than most ministers prepare for their Sunday sermons; as carefully as they ought to prepare for an address before a National Convention.**

*"To love someone more dearly every day,*
*To help a wand'ring child to find his way,*
*To ponder o'er a noble thought, and pray,*
*And smile when evening falls,*
*This is my task."*

A STRONG woman holding a wounded soldier, bandaged and helpless as a child in swaddling clothes, is the pictured expression of the work of the Red Cross during the war. The poster is captioned "The Greatest Mother in the World." Now that the war is over, the same woman holds in compassionate care the helpless child, and shields the old—"Still the Greatest Mother in the World." Pictures typical of woman's work! Whether it be in our own households or through agencies of which we are units, we have before us one task that is ours supremely—to soothe, to shield, to guide, —to mother!

We were shocked recently when a mere boy was sentenced for murder—an attempt at theft, a shot nervously fired and two homes made desolate. The occurrence called forth comment on the movies, the pool halls, the school and the home.

An editorial in *The Minneapolis Journal* entitled "The Decadence of the Home" says,

> Teachers agree that the main reason for failure of pupils in school is lack of parental control and consequent neglect of study outside of school hours. Parallel with this runs the fact that much of the crime today is committed by youths from fifteen to twenty.
>
> These two conditions point with certainty to the growing abdication of the parent in modern life. The eclipse of the home is too widespread to be explained by any one fact. One cause for it no doubt is the increasing rush and tension of modern life. Parents are so engaged in keeping the economic and social pace that they fail to give proper time and attention to the child.
>
> The gains of civilization are expensive and several of the great social movements seem to have been won at expense to the home. Factory production and the new industrialism swept the population from the country to the city and carried many families from the cottage to the apartment house. The emancipation which has secured to woman her property, her children, her higher education and access to many new occupations, has tended, temporarily at least, toward the disintegration of the home. The parent is losing, by disuse, many old time functions such as protector, teacher and promoter in family life. The school is but a supplement to the fireside, and the state does not and cannot make the best mother.

A neurologist writes in one of our magazines,

> A mother who has not the proper chemicals or the proper proportions of them does not supply the necessary substances to her child. Therefore the child's cell growth is abnormal and it may come into the world very unstable. By nature woman was designed to be the quiescent and man the active part of the race. She was made to keep the home, bear the children, to be the conservative factor, the perpetuator of institutions—man was designed for the struggle.
>
> Our women are rushing and hurrying along with their men. Whether they are being drawn into industry, whether they are seeking the fatal goal of equality with men or whether they are merely wearing themselves down in the quest of excitement, pleasure, notoriety, social leadership, it all comes to the same thing. Woman cannot eat her loaf of reserve force and have it. She cannot struggle and strive and yet be a sound mother. All the pretty doctrines and all the gallant arguments in the world will never change this solid fact. If this is false, there is no medicine, no biology, no neurology. Our women must be persuaded that adventuring into commercial, industrial and political worlds is bad for them and bad for the race.

Will the new occasions and new duties, open now to women and pressing on every side, tend toward the disintegration of the home? Mankind stands watching!

WHETHER as mothers of children or as women of other interests, the duty is ours to maintain our poise that we may fully minister. We are plain women living plain lives. Outside our circle we are not known and when the span of our days is complete we shall not long be remembered. Yet, within the heart of each of us, is the yearning for a larger life here and now, and the hope of life, in its fulness, presently. Our discontents are but signs of growing souls. Let us lay hold then of the things that multiply our living.

We live again in our children. Much has been said about the sacrifice of mother-love. There is no sacrifice in a service of joy—no sacrifice even in the swift approach to the Valley of the Shadow of Death, sometimes so near that the "breath of a larger atmosphere" reaches us, for that first cry of a new born babe is the pæan of the mother's pain. A father rejoices that unto him a child is given, but the mother knows a deeper joy. Like that matchless mother who "of her humanity a garment wove for Jesus" we have "kept things and pondered them in our hearts." A child, so little a thing in this big universe, is a "peg big enough on which to hang a hope." Our children may do what we have only dreamed. Each of us

is but one of a line, but out of that line some day may come one who will be a deliverer, helping mightily to bring to realization, a world redeemed.

The earth is renewed in beauty as we view it through our children's eyes—the wonder of creeping things and the glory of the stars. Embittering thoughts of the world's sordidness and subterfuges disappear before their simplicity and sincerity. They "lead again to Laughtertown those who have lost the way." Our children bring out the best there is in us. To them we are perfect, so that consciously or not we strive to be worthy of their adoration. We cannot betray the trust expressed in those clear eyes. We pray to be good—simply good. She enters thus upon a richer, fuller life who takes a little child by the hand. In trying to guide him, he leads her to Heaven's gate. The key is in his hand.

IN that lovely Old Testament story of Isaac and Rebecca, Isaac "took Rebecca and she became his wife and he loved her, and Isaac was comforted after his mother's death." Woman the comforter—the mother to her "man." While the wife looks to her husband for strength and guidance, like a dependent child, he looks to her for comfort—one of life's paradoxes, but a secret which every good wife knows. Our men are plain folks too, going forth each day into a work-a-day world. While they shield us from its sordidness, do we dream how much they look to us as the embodiment of the finer things of life and its verities?

History has none sweeter than the story of the love that Bismarck gave to his wife Johanna. He loved her when he first met her, and was the same devoted lover through their long years together. He once wrote to her that he married her because he loved her "and to have in the midst of the strange world a place for my heart, where I may find the warmth of the home fire, to which I eagerly betake myself when it is stormy and cold without. I shall cherish and nurse your little fireplace, put wood on it and blow and protect it against all that is evil and strange." And again, when she was ill, he wrote, "The happy married life and the children God has given to me are the rainbow that gives me the pledge of reconciliation after the deluge of degeneracy and want of love which in previous years covered my soul. * * * The grace of God will not let go of my soul which He has once touched and will not cut the thread by which primarily He has held and guided me on the slippery floor of that world in which I am placed."

Adelaide Frost, with her keen insight into human nature, says that, as she has watched people, it seems to her that "a wife has her husband's soul in her keeping." What a responsibility is ours! Do we inspire trust? Fortunate the wife who can multiply her life by sending forth him who goes from the home portals feeling that

> All day the weary crowds move on
> Through the gray city's stifling heat,
> With anxious air, with jaded mien
> To strife, to labor, to defeat.
>
> But I possess my soul in calm
> Because I know, unvexed by noise,
> Somewhere across the city's hum
> Your splendid spirit keeps its poise.

Here then is an ideal for entering into a larger life by permeating another life with "the sweet presence of a good diffused and, in diffusion, ever more intense."

Shall we then be content with mothering only our own? We cannot be. We are but parts of the social fabric. "All are needed by each one. Nothing is fair or good alone."

At the Art Building of the San Francisco Fair, the largest group of people was gathered about the sculptured figure of a laborer seated in an attitude of exhaustion, his spade dropped from his tired hands. No inner light redeemed the heaviness and vacancy of his expression. He seemed incapable of feeling even despair. His dejected attitude showed only stupid weariness. This sculpture bore the title "Proximus teus"—"nearest to thee." He is about us everywhere, this creature who has no inner light. He comes from generations of oppressed ignorance to our shores, herds with those of his kind, naught but "a hewer of wood and a drawer of water." To him we must minister.

In our own way we can do a little. The foreign woman who works for us may take home higher ideals to her family if we share our thoughts and life a bit with her. A new note of gentleness may find its way into the raucous, nagging voice of the Jewish mother at the corner store, because she hears us speak gently to our children. Nor can we overestimate perhaps these little things in life, for they advance the Kingdom. No sudden miracle will bring the Kingdom, but a society led to the righteous way by brotherly love. It will have come when each soul is transformed by the "renewing of the mind." It takes the personal touch and patient teaching to do this.

THE work that we as individual women attempt, our Missionary Society can accomplish efficiently by workers trained and consecrated to the task. Through it we become world mothers. The work of many women banded in a united purpose has done far more for the advancement of the world than we as individual mothers and house-mothers could dream of doing. Here then is larger life in a larger field; for the work of our Woman's Missionary Society covers the earth in its scope. "With motherly impartiality it looks after the university student and the outcast negro, the proud mountaineer and the despised Mexican, the haughty Argentine and the starving Hindu."

In the new age dawning for women there are new opportunities for leadership and new avenues of activity. Suffrage is ours; and while some of us felt, weakly no doubt, that it was a responsibility we cared not to assume, it is now a duty that we cannot shirk. We must study to vote intelligently, even if we do not enter the political arena. Nor can our ears be deaf to the cry of other mothers, oppressed; nor our mother-hearts untouched by

the sight of little children bearing heavy burdens. We will work for legislation that will succor these. Amidst the "clamorous voices of our day" we cannot lead passive lives. But let us choose wisely lest we dissipate our energies.

IN choosing an activity outside the home what better can we choose than work in our Missionary Society? Women with no domestic cares may have time for several lines of activity, but even the busiest can be a missionary woman. It is work that should appeal to even the supremely selfish. Could they reason deeply enough, they would hasten all missionary accomplishment; for, as long as there are filthy ghettos and a plague swept Orient, our own children are not safe, nor our own lives unendangered.

Do we enjoy history? The history of missions which includes the history of the peoples of the earth has inviting pages. Romance? Stories of missionary heroism and the life stories of those to whom the missionaries minister, form chapters stranger than fiction. Philosophy and psychology? The thoughts of men of all ages and the working of the minds of men of differing races command our attention. "The life is more than meat" and by the breadth of our reading we may feed the minds of those who sit with us at table.

We are privileged to give as we can. With hearts touched by the world's need, we learn to really give. We in America know not sacrifice, but we may feel self-denial. Our budget for benevolences is exhausted—then comes the harrowing tale of 15,000,000 Chinese starving. If only we could feed them now, how fast we might further the coming Kingdom! "Man's extremity; God's opportunity." Could we but give to them bread, we might break for them the Bread of Life.

We are invited to take "invisible guests" to our table. In Central Europe "the death rate is double the birth rate and half the deaths are those of little children. It is a slaughter of the innocents more terrible than the work of King Herod's bloody soldiers."—"Love your enemies." Are any of us still suffering from war hysteria, believing all the tales of the atrocities, therefore begrudging food to our enemies' children? If there are any such read Part V. at least, of Sir Philips Gibbs', "Now it can be Told"—not pretty reading, but let us face the truth.

If we are truly missionary women, we cannot pass these cries, unheeding, for our hearts become increasingly sensitive. We will deny ourselves and share our blessings. Can we afford a special feast? Cut the cost of the feast in two and give half to the needy. Are we going to a theatre or to a concert? Share the joy of the needed relaxation by giving a like sum to the relief of distress. We will then hear but one symphony concert when we might have heard two, but we will keep our hearts singing with the joy of blessings shared.

We grow by enlarging our service for we cultivate that one eternal quality—love. "Now abideth faith, hope, love —these three"; but then faith shall have given place to knowledge, hope to realization, while love shall abide forever. Jesus said to Peter, "Thou art Peter, and upon this rock will I build my church, and the gates of hell shall not prevail against it." What! A church built upon a vacillating human heart? Verily, for there only do we see manifest the love which is the heart of God. The God of Nature is not kind. "His rain falls on the just and on the unjust alike." He stays no storm for his saints. The wind is not "tempered to the shorn lamb." Only in the showing of love one to another do we demonstrate the higher law. When each shall love the other, then will there be the Kingdom of God.

Whence will come the power to keep our poise, to choose wisely, using our time and strength so that we may accomplish our task? It can come only by practicing the presence of God, "continuing instant in prayer."

The story is told of a young woman whose life was so lovely that all who knew her marveled. At her death it was found that a locket, which she always wore, contained the inscription, "As seeing Him who is invisible." She walked with God.

Leonardo da Vinci, who has given us in "Mona Lisa" a woman's face, ideal in its tranquil beauty, lighted by a perfect peace and repose, yet with an alert intelligence and spiritual depth, has given us also this picture of "The Last Supper." It is worthy of our study, for it portrays the poise of Jesus whose life, built upon the Everlasting Foundation, was one of power. Our lives will be efficient in the measure that we partake of the power of the Master.

The picture reproduced is but a copy made by a lesser artist, the faces differing somewhat from the representations by the master painter. The picture was painted upon a crumbling wall so that much of its original beauty is lost. It is considered the most perfect composition in the history of the painting of all ages.

ALL the lines of the picture lead to the central figure—Christ. Time has nearly obliterated the face of Jesus in the painting. It is said moreover of da Vinci that he left the face unfinished for "a likeness of the head of Christ he could not seek on earth nor did he deem himself able to fashion in imagination the celestial grace and beauty that should mark the divinity incarnate."

The scene is at the tragic moment of the announcement, "Verily I say unto you that one of you shall betray me."

On the extreme left of Jesus, Simon, the practical merchant, seems uncomprehending; while Thaddeus, with thumb out-thrust toward Judas, is exclaiming, "I always suspected the fellow!" Matthew is impulsively pointing with both extended arms. Philip, a gentle youth, has risen and with hands to his breast seems to say, "Lord, it is not I, Thou knowest." James the Elder has arms outspread as though to receive a lightning stroke. Thomas, the doubter, is holding up one finger in questioning attitude.

On the extreme right, Bartholomew rising so hastily he has not uncrossed his feet, gazes in an agony of suspense

**The Last Supper**

On the wall of an old Monastery in Milan, Italy, is this world famous masterpiece by Leonardo da Vinci, finished in 1498. In spite of all its injuries, due to atmospheric conditions, vandalism and neglect, it has been from the first, and has ever since remained, for Christendom, the ideal representation of this one scene in the Master's life.

toward the Master. James the Younger, the brother of Jesus, is reaching a detaining hand past Andrew to Peter's shoulder. Andrew, the brother of Peter, makes a motion of consternation and horror, as though to push the guilt of such a thing from himself. The knife handle of the hasty Peter strikes the shrinking Judas who has just reached toward the cup he shared with Jesus. In Judas' other hand is grasped the money bag. Peter, with eyes fixed on the Master may be asking, "Ask Him who it is," to John, the sensitive, "the disciple whom Jesus loved," who leans toward him.

On either side men in seething turmoil; but notice the repose and power in the pyramidal central figure. The surging waves of human emotion are beating upon a rock that is not moved. Calmly He has said, "Verily I say unto you that one of you shall betray me." He has accepted the Father's will. The turbulent storm of the disciples about him can make no change in what the coming days are to bring. He is to die for the truth, for the sake of the Kingdom.

Even in our own time men who seemed leaders of thought have written words that stirred our hearts, but some gross frailty has been made manifest in their lives and "what they do speaks so loud we cannot hear what they say." Here is the Master who "spake as never man spake"; whose life was blameless; whose meat and whose drink was to do the Father's will.

We may well keep the spiritual lesson of this picture in the foreground of our consciousness. Do we give loving trust and meet with perfidy and selfishness? This figure of the calm Christ, sure of the ultimate victory of Truth, helps us to meet our personal problems. "It doesn't matter what happens, it only matters how we meet it." Forward then, forgiving! Does the sight of a crippled child selling papers in the winter's cold, or of a man kicking a fallen horse, take the sunshine from the brightest day? Are we grieving over a faulty social order where such things be? Forward, and work for the Kingdom!

With *Love*—"For we know we have passed from death unto life if we love the brethren."

With *Joy*—Life is serious, but it need not be solemn. "It is a comely fashion to be glad. Joy is the grace we say to God."

With *Peace*—True to his promise, "Thou wilt keep him in perfect peace whose mind is staid on Thee."

With *Patience*—Our task of mothering ofttimes means longsuffering; sometimes the setting aside of personal ambition.

An aged peasant who had dreamed through all his life of going to fair Carcassonne, the city he saw dimly from the height, comes to the end of his days crying,

> My God and Father! pardon me,
> If this, my wish, offends;
> One sees some hope more high than he,
> In age as in his infancy,
> To which his heart ascends—
> * * *
> I have never seen Carcassonne!
> * * *
> Who has not known a Carcassonne?

Though we come not within sight of the city of our earthly dreams, if we press forward with patience till our course is finished, a light will break upon our wondering eyes, and we shall find that our way has been leading straight to the Eternal City. Behold, for each a crown —the crown of righteousness!

# Nantungchow in the Limelight

By WALLACE C. BACON

A GROUP of about twenty fellows were dickering with the auto-bus to make a special trip and take their party out to Lan Shan. Upon making some inquiry I found they were a group of Shanghai Y. M. C. A. men out for a week end trip to see the sights at Nantungchow. During the last week out-standing men in commercial, educational and religious work have been in the city. One Chinese man who is giving several million dollars to establish and develop a university at Amoy was here looking over Tungchow educational institutions and conferring with the leaders. Nantungchow is in the limelight.

The name Nantungchow is inseparably linked with that of the Changs. Some years ago, Chang Chien, intent upon the improvement of his people, decided that what they needed was money. Even though they wished to make certain improvements which would benefit the community they did not have the funds to do so. So he set out to get the money. He developed a great reclamation scheme which not only made much money for him, but at the same time redeemed great tracts of land from the waste of the sea. After this and other plans had made him and his brother Cha very wealthy men he laid his plans for the development of Nantungchow and the district. The development has been quite remarkable both industrially and educationally. Steel boats are made and equipped at Tungchow's own iron works. Cotton goods are manufactured in her own modern cotton mills. The finest embroidery and tapestry are produced in her own schools. One piece, the product of the School of Embroidery, was on sale at the Panama Exposition for $13,000. Schools are well developed and besides the primary and middle schools they include a business college, an agricultural college and a school of dramatic art. There are five new modern bank buildings housing flourishing companies. An enormous amount of building is going on. Three large new hotels have been built within the last year. A large theatre seating over fifteen hundred people with a tea table for each seat is one of the interesting things. Already fifty miles of modern roads have been built and plans are laid for connecting all the cities of the district by good roads and autos. Six public auto busses are now in operation which carry people at about the same fare that the wheel-barrows charge.

Recently a self-government Assembly has been organized for the district. At the opening meeting of the assembly Chang Chien said that he felt he had gone about as far as money could go. In spite of all the development that money had made possible the great mass of the people had remained unchanged. What he hoped for now was that the people themselves would take responsibility for their own development. Chang Chien said that every man in the district should feel his responsibility for the government of the district. He also said that Nantungchow district cannot be a model district until every man in the district is a model man. At a banquet held not long ago Chang Chien said that China's greatest need was for men of high character and leadership, and he further said that we should pray to God for such men. Previous to this occasion he had said that China needs a knowledge of God and Jesus and without this she can never hope to develop as she should.

This does not mean that Chang Chien is a Christian, but it certainly does mean that he has some appreciation of the value of Christianity in the formation of character. This is shown further by the fact that when he wanted a woman for the head of his orphanage he called for a Christian woman. Likewise he has a Christian woman at the Door of Hope, and another one as matron in the jail. There are five Christian teachers in the agricultural college, four of them being returned students. When he was planning for Famine Relief work his counsel was to get the best Chinese available and a missionary and let them handle the funds. All this is a tribute to the value of Christian character.

In the development of mission work in Nantungchow we are setting out to help answer Chang Chien's prayers. We honor the man for the work he has done and for the ideals he cherishes. Although he has lived his life under the influence of other religions he is able, even at his advanced age, to rise above prejudices fostered by earlier training and come to some appreciation of the value of Christianity. We wish he might come into the fuller appreciation that would lead him to make Christ Lord in his life. But until he does we believe that we can help in the answer of his prayer.

**Two Dormitories and One of the Residences Erected Last Summer in Nantungchow, China**

The administration building will be built at the right end of these buildings.

Seventy-two boys are now attending the Nantung Technical High school. The school being in its second year has only the first and second year classes enrolled. The first year's work was done in rented quarters. This year the school occupies its own new buildings. Two dormi-

tories have been built and until our next year's class enters, one of these is being used to supply class rooms. The plans for the development of the school here have been very carefully worked out by Mr. Garrett, the president of the school, and the educational committee of the China Mission. The Mission has acceded to the request of Chang Chien that our school lay special emphasis upon Applied Chemistry and English. Some graduate work is to be offered in these subjects. Chang Chien is anxious that this department may be closely and practically related to industries which he is promoting in the city, such as soap making and ink making.

Buying land and building in China are not simple matters. The land must be purchased through a middleman. You must buy from the owners of the land, then from the renters, or owners of the "skin of the land," and then you have to get the dead and the living off the land. In regard to the latter, it is about as hard to move the one as the other. All of this has to be done slowly and without causing offense, for after all we are only guests in this land and China is still China notwithstanding the fact of our arrival. No informed person will accuse the Chinese of sacrificing too much to efficiency. They will talk for hours over trivial matters before settling them. Although Mr. Garrett is executive secretary of the Mission, which involves considerable travel and an enormous correspondence which he carries on without a stenographer, and until recently has been foreign supervisor of the hospital while Dr. Hagman has been home on furlough, and has been in charge of all evangelistic work in the city beside his responsibilities in the school, nevertheless he has patiently spent hours trying to help these child-minded people to a decision which would allow the development of the work and at the same time leave them content. He is constantly interrupted by some one who has moved an ancestor off our land and wants him to come and see that it is so and then pay the allotted amount. My first sight of the new school included two large coffins which had just been lifted out of the ground and twenty or more jars, over against the wall, filled with dead men's bones. The land had been in process of being bought for over two years and, although the deal was finally closed last spring, there are still several people, both living and dead, who are not moved off.

And building! Space forbids the telling of this story. Yet Mr. Garrett, who stayed on the ground through the intense heat and disease of the summer, has succeeded in getting two splendid dormitories, a kitchen, wash and bath house, and two foreign residences pretty well completed. The students of the school are a fine group and are enthusiastic in approval of their teachers.

Besides the boys' school we have a small day school for girls at South Gate. About fourteen girls are now attending and many more would be glad to come if we could accommodate them. Also, land is now in process of being bought for a girls' high school. When Miss Effie McCallum returns from her furlough she will come to Nantungchow and with the help of Miss Lois Ely begin this much needed work for the girls of this city and district.

The Christian hospital is rendering a service which is greatly appreciated. It ministers to people from the best homes in Nantungchow and also to the coolie who has only a crude reed thatch in which to live. The head Chinese doctor has kept up the reputation of the hospital for efficient work during Dr. Hagman's furlough year. Dr. Hagman has come back to his work after a year of study in America. Everyone is rejoicing in his return. A feast is being given tonight in his honor. And as his return has been noised about he is already being called out into the country for distances of forty-five li. These country trips in winter over muddy roads and in cramped chairs with only a cold Chinese house as your goal are not things to be greatly relished, especially when they come at night. Dr. Hagman has brought an X-ray machine with him which will be a great blessing to this community. Miss DuPee is back from a profitable summer in Japan and is now supervising nursing in the hospital. She is also training nurses. Mrs. Hagman is assisting her in

**Moving the Dead off the School Land, Nantungchow, China**

The jars at the left are full of bones, too. This shows but a part of the three hundred that have already been moved.

this work. The present hospital accommodations are inadequate. Plans have been drawn for an addition which will give several more rooms. Plans are also drawn for a nurses' home which will be built soon. Religious services are held regularly in the waiting room of the clinic and in the wards by the pastors from the South Gate.

Most of our evangelistic work centers about our church near South Gate. The church, which is located on the rear of a good lot, is a small building holding about two hundred people, but it is well built and makes a pleasant place for worship. It is too small and provides no place for anything but the preaching service. However, we have several Chinese houses on the lot which are now being used for other purposes. The pastor's house and the assistant pastor's house are here. The newspaper room and the reading room occupy another two rooms. Some partitions have been taken out of another house to make a social room. And on Sundays, classes meet in all of these places including the two pastors' houses.

The social room is greatly appreciated by the young men of Nantungchow. We frequently have well over a hundred men and students in the room at one time, although the room is not large and is very unsightly with a damp floor and a leaky roof. The students from the Commercial College and other schools, together with a number of fine young business men, come every day after school hours or in the evenings to meet their friends and play games of various kinds such as ping-pong, chess, billiards, checkers, crokinole. Recently a number of Chinese musical instruments have been loaned by friends to the social room and they are greatly enjoyed by all. Everyone who comes into the social room is given a Chinese welcome and a cup of tea. On the tables a magazine, tract or newspaper is always to be found, and wholesome books are for sale. This social room is furnishing good, clean amusement for a growing number of young men, among whom the pastors are able to drop a word here and there which awakens an interest in Christ and His teachings. We now have the names of over two hundred young men who form a constituency upon whom we may draw for some small service in connection with this work.

The church services are conducted much as they are at home. Those who attend are, for the most part, thoughtful men and women of good character. We now have fifty-five names on our church membership roll. A merchant and his wife have recently been baptized and last week a splendid chap from Dayton, Ohio, placed his membership with us. He is a young American engineer doing some special work on the Grand Canal. Two regular prayer meetings are held each week, one for the men and one for the women. The Sunday school does not have proper accommodations or equipment. However, we are trying to do graded work in the Primary and Junior departments. In all, there are ten classes, the largest one being an English class for students. On regular days this class has about forty young men present, but frequently goes over one hundred on special days. On Sunday afternoons for over a year a group of students has been meeting with Mr. Garrett for a discussion of religious and social problems in which the men are interested. Out from this group two boys are now ready for baptism. Recently the young men in this discussion group suggested a number of subjects which they wanted to have discussed:

Relationship Between God and Man
The Bible
The Personality of Christ
What is the Difference Between the Church and Other Societies?
The Benefits of the Church to Society
Prayer
The Church and the Home

When the matter of a special evangelistic effort was referred to a committee of Chinese, they decided to use the subjects suggested by these young men and discuss them, one each Sunday at the regular morning service.

**Lillian Bacon and Some of her Chinese Friends**
All of these are from the Day school at Nantungchow, China.

As a result the leading doctor and three of the leading teachers in Nantungchow, all Chinese, are standing in the pulpit preaching to large audiences of students. The day the President of the Nantungchow Agricultural College preached, the church would not hold the people. In the afternoon the subject presented in the morning is made the subject for discussion and the speaker of the morning presides. This discussion group has been enlarged by special invitation. The questions asked are thoughtful and the discussion is free and practical. We are hoping that as a result of these meetings we may be able to enlist a number of young men in an intensive study of the Bible and Christianity. Many of the young men who are most interested in these services are from the Commercial College. Our approach to these fellows has been made possible, in a large measure, by the splendid influence of

Mrs. Garrett who is teaching in the Commercial College as well as carrying her regular work in the Nantungchow Technical High school.

The newspaper room opens immediately upon the street and you can always find a number of men sitting quietly at the desks reading. And when you go on back to the reading room you will find it occupied, too.

Our location is one of the best in the city. Our church is the only institution in the city that is ministering adequately to the social and religious needs of the young people. Our opportunity is great; our equipment meager and inadequate. We have made only a small beginning, but we must respond to the need before us and enlarge our work. An immediate and imperative need is for a modern institutional church building. On this, the development of our work must wait.

This immediate district spends over a million dollars every year for temple services and incense, paper money for ancestors and fire crackers to frighten the devils away. With all its development superstition controls on every hand. Never a day passes that we do not hear fire crackers in great quantities. A few nights ago we had a total eclipse of the moon. When it began we heard the beating of pans, and as the eclipse progressed the people became more excited and strenuous in their efforts to frighten the big black dog away from the moon. When the eclipse became complete the people were frantic, the din was intense and the bang of fire crackers was continuous. If they could not make great enough noise so that the black dog would throw up the moon they could never have any more moonlight. The noise continued on into the early morning and until the eclipse was practically over. So Nantungchow is not Christian. She is in the limelight. We are working to bring her into the light of Christ.

# A. McLean and His Teachers

By DAVID OWEN THOMAS, M. D.

CHARACTER is made up of natural endowments and acquired advantages. Some men of the finest metal have gone through life unobserved because they lacked the superscription that would make them negotiable. The superscription can come only by external contact. It was my fortune to know not only something of Archibald McLean's superior natural ability but also to be acquainted with the men who somewhat shaped the superscription as he was coined for his great work.

It was an inherent characteristic of Mr. McLean to put his best into every undertaking with which he was connected. This high ideal and worthy endeavor gave a kind of McLean touch to all his productions and performances. I remember that when his class-tree was planted at Bethany, he was instrumental in securing a superb linden of rare beauty, which was planted in a choice spot, in front of the great Commencement Hall. He was the orator of the occasion and dedicated the tree with befitting classic ceremony. After which the clown of the class buried his algebra (which had brought him grief), at the root of the tree, with a lament more sorry than sorrowful.

The most out-standing characteristic of Mr. McLean as a student was his unremitting application to the task before him. Through this extraordinary diligence and splendid ability he became a brilliant student and the undisputed valedictorian of his class.

Mr. McLean in his reverential bearing and exemplary conduct magnified the training of his Christian home.

Before going to Bethany, his first great teacher was Donald Crawford, of Prince Edward Island. Mr. Crawford was a master mind and, without college education (which he greatly regretted), was an accomplished minister of the gospel. His preaching was logical and had the charm of the old faith restored to modern service, buttressed by appropriate quotations from the Book, which was to him an end of all controversy. A. McLean, who was his son in the gospel, caught his style of discourse and made it an art to speak, "Where the Book speaks." Donald Crawford presented the gospel as facts to be believed, commandments to be obeyed and promises and blessings to be enjoyed, of which every sermon adequately portrayed Jesus Christ as the Savior of men. That good

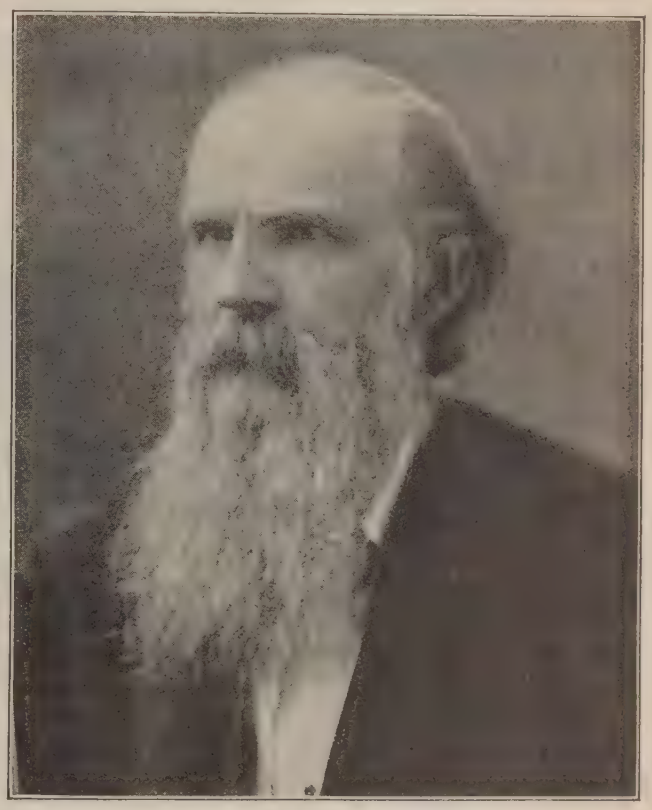
Donald Crawford, of Prince Edward Island

man showed a personal pride in the young men of the ministry. The first time he and his good wife set their eyes upon me, I had no doubt that he loved me for Christ's sake, and with a degree of appreciation that quite embarrassed my unworthiness. He was Brother McLean's early counselor, and his viewpoint of the gospel imparted perhaps a life-long coloring to his ministry.

Mr. McLean was fortunate in his teachers, for Bethany had an unusually able faculty in his day so, under the tutelage of competent guides and in the quiet seclusion of the West Virginia hills, the foundation of a broad education was laid. Educational methods have changed somewhat in a generation. Military training perhaps may remove some artless characteristics, and college matrons perhaps may grind in a few social facets in native diamonds; but the educational ideal, independent thinking and moral fibre inculcated by Bethany have not been surpassed. The large proportion of her alumni, successful not only in the ministry but in every sphere of life, in all the professions even to the Supreme Bench, afford sufficient proof that Bethany of the nineteenth century gave right initiative and valid qualifications to her boys. Even the elementary courses were well administered; for E. D. Barclay, Adjunct Professor of Languages, A. E. Dolbear, of Science and J. B. Crenshaw, of Mathematics, were men of distinguished ability in their departments. But Mr. McLean was not especially interested in the sciences beyond the curriculum. However, with a sparkle of the eye, to puncture some absurdity, he would occasionally indulge in characteristic scientific bon-mots, such as, "Like a goose studying astronomy"; but these were not so much mathematical reminiscences, as birth-rights of the "land of oat-meal and clear thinking."

But President W. K. Pendleton and Professor C. L. Loos were the exceptionally strong personalities, who gave its character and reputation to the faculty. The service and sacrifice of these two men for Bethany and the brotherhood can never be sufficiently appreciated. Pendleton was a man of broad culture, critical thinking and faultless bearing; such as to be widely known as the "Christian gentleman." He was an ideal presiding officer; always dignified and courteous, and with a breadth of accomplishments that would honor any assembly. He was undoubtedly one of the leading minds of the Disciples, a theologian of eminence, a critic abreast of the times and conversant with all schools of thought. In his chapel talks every morning before the whole school and especially at the communion table on the Lord's day, he was a wonderful expositor and inspiring example.

Professor Loos, his colleague, was of a different type, but no less remarkable. As a teacher he was absorbingly alert, vivid in imagination and bristling with illustration. As a public speaker he was absolutely unique, inimitably dramatic with his whole soul absorbed in his theme. In his originality, gesticulation and arraignment of sin and folly, there was not another like him; for his genial humor, on the one hand, caught the amusing side of every incident,* and his keen criticism, on the other, like a rapier pierced every sham and shirk. But if he was all action without, he was all heart within, and was accustomed to being approached on all kinds of difficulties.†



**William Kimbrough Pendleton**

Successor of Alexander Campbell as President of Bethany College, West Virginia.

Some poor fellows when the future was all dark, before capitulating to the ultimatum of circumstances, would first "Go to see Professor Loos," and the man of blessed memory, in his study, would drop his books and, like a father, counsel and encourage as to how to make it possible to continue and win the struggle.

Mr. McLean and myself compared notes on Bethany, not long since. When we came to Professor Loos, our hearts beat softly, for like old lovers, we both had our secrets and silent sorrow. To us the apt illustration and refreshing humor inseparably connected with the great

*While the town of Bethany was almost without law enforcement, the members of the faculty aimed to safeguard against any misconduct on the part of the students. At one time a party of students returned one night rather hilariously from Wellsburg. Professor Loos happened to come upon them rather suddenly, to quell the disturbance. They all decamped in a hurry, except one who became entangled in a fence. The Professor discovering that he had been imbibing, expressed his displeasure: "Ah, Sir! drunk again." Mr. J. responded: "Hic—so am I, Professor." The Professor's sense of humor was too keen not to catch a score like that, and let it pass as a closed incident!

†Professor Loos was intensely industrious and anxious to get the utmost out of every student. Imagine therefore the situation, when Mr. A. L. called on him because he feared that his excessive studies would sap his spirituality, and appealed for an allotted time for his devotions. The Professor regarded the appeal with concern, and thought it commendable that the young man had a regular devotional habit. But,—how much time each day did the young man desire? Mr. A. L. responded that he could not very well complete his daily devotions with less than three hours! In the adjustment, his spirituality was safeguarded, but he soon completed his education, and never graduated.

# Wanderland - Wonderland -

## Jo-Anne and Jimmy and their pilot Tim.

### In Africa.

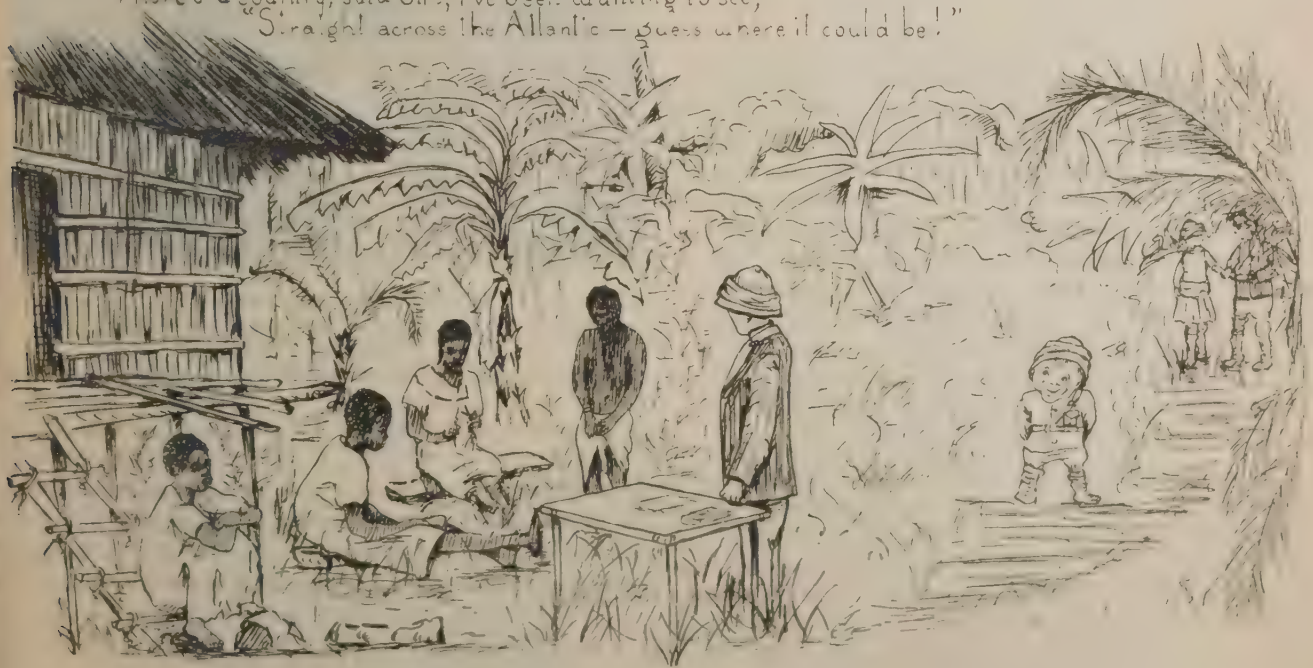
Verses by Lucy King DeMoss.
Drawings by Frances G. Hazlewood.

"Now you need not expect in this country," said Tim,
"To go 'round on a camel or elephant, Jim,
For the way to see Africa, so I am told,
Is to walk through the jungle like true hunters bold."
So he gave them some boots that protected their feet,
And some helmets to keep their heads safe from the heat;
Then they bravely set forth with a tall, brown-skinned guide,
Through the forest's wide path, keeping close to Tim's side.
In the trees they saw birds that were strange to them quite,
There were scarlet-winged parrots and kingfishers bright,
And the butterflies - lovely! Tim said now he knew
Where the one on his plane got that odd shade of blue!

Copyright, 1921, by Lucy King DeMoss.

When they came to a stream, running swift though not deep,
Their guide carried them over and up the bank steep;
Then they got a surprise—and you'll be surprised, too,
When you hear what they saw, and just how, and just who!
In the shade of tall palms and banana trees green
Sat long rows of brown children, quite plain to be seen;
They were singing a song Jim and Jo-Anne both knew,
For they sang it at home and at Sunday School, too.
"That's our Children's Day song!" cried Jo-Anne, "Well, it's June,"
Said the white man who greeted them, "You know the tune,
Why not join us? In African language we'll sing,
While you three sing in English—we'll make that song ring."
So they did. And then Jim said a speech that he knew,
And Jo-Anne sang a song, and Tim sang one or two,
And the brown children cried, "We're so glad that you came,
Though we're not the same color, we do things the same!"

"There's a country," said Jim, "I've been wanting to see;
"Straight across the Atlantic—guess where it could be!"



teacher were secondary matters, our theme was the upright character and unswerving righteousness of the man. He was a power for truth and right, and ever a Boanerges when he spoke on temperance and foreign missions. He was an influential supporter of the Foreign Christian Missionary Society from its birth, and I remember his going time after time from Bethany to Cincinnati, to attend meetings of the Board.

Professor Loos and Isaac Errett were great friends, had much in common and viewed missions as the very breath of the church; for they had caught the spirit of the great commission, and found that the "flow of true religious life is outward bound into all the world and to every creature." What a wonderful man Isaac Errett was; at the very organization of the Foreign Society he awoke the missionary conscience into such tender emotion, that even his own heart failed for articulation, and it was said of those present that "many eyes swam in tears." Those early days of small contributions, were days of heart searching prayer and heroic faith, and in communion with those two consecrated men, Brother McLean's own soul went into missionary covenant. Had not our missionary work been a covenant of souls it would have been overthrown long ago by opposition. But a spirit ignores perversions and quibbles, and is invincible.

Mr. McLean was decidedly independent, yet had a mind deferential to the opinions of others, consequently all his teachers left their influence upon him. And personal influence steadily focused upon a young man's conscience, like the lens of Archimedes, eventually ignites an unquenchable motive. He had the quality of soul that took fire; and thus went forth never to step on a speaking platform without the love and warmth of a burning message.

I have aimed to touch only on his early teachers, but he was a life long student and conversant with the greatest masters. But his training at Bethany, under men who had been always at the fountain head of our Movement, gave him a fascination for our early literature, and his administration of our organized work, at the center of the brotherhood, necessitating visits to important churches, facilitated his learning all that was vital in our history. Thus by training and employment he became the most outstanding landmark between the old and the new generations, and the ablest modern interpreter of our traditions and ideals. In his voluminous writings and oral addresses he frequently adorned the message of the fathers, but with a construction sympathetic with the progressive expansion of the gospel. He satisfied Disciples of all schools, for he sought to be absolutely loyal to Jesus Christ and to put emphasis on things that are vital. He explained our plea in terms of the New Testament, for to him the Bible was the book of religion.

As I review his busy life of unswerving fidelity and consecrated sacrifice to missionary interests, his level-headed judgment and mobilizing generalship impress me greatly, and I foresee that our Missionary Society is forever blest by his name. Those accustomed to attend our conventions know how his presence imparted an atmosphere of spirituality to the assembly, and gave confidence and dignity to the proceedings. To him missionary problems were things of the heart, and he ever worked for the peace and unity of the brotherhood. After the turmoil of the last convention, it was gratifying to me to receive a friendly communication explaining the missionary situation on the foreign field, with a frank statement of his own position.

Brother McLean was admired for his splendid ability, but was more loved for the spotless purity of his character, for the genuineness of his friendship and love, and for the triumphant energy and loyalty with which he directed our missionary activities. He will be remembered as our great, unassuming, consecrated foreign missionary president. He prosecuted the work in the spirit of faith

**Charles Louis Loos**

**Professor of Greek and Latin in Bethany College, later President of the Foreign Christian Missionary Society and of Transylvania University.**

and prayer, and withstood opposition as seeing Him who is invisible. He could not be *described,* he had to be *known,* but those who knew him most intimately, in their overflowing sorrow find that the heart has no articulation for the tender memories ramified in the steadfast friendship of an old companion. To the archives of memory there is a sacredness and sublimity almost divine.

In learning's hall we saw thee stand
Pre-eminent—above the rest—
Amid the noble and the good—
Thyself the noblest and the best;
And none within our hearts shall be
More deeply shrin'd, through life than thee.

*Minneapolis.*

**Friendly Relations between America and Japan**

John Clark Erskine, son of Mr. and Mrs. W. H. Erskine, missionaries for seventeen years in Japan, has no race prejudice and suffers from none on the part of his Japanese playmates. If adults should not interfere, these and all other children would grow up as good friends and neighbors, regardless of racial and national lines. There can be international friendship without sacrifice of patriotism; interracial good will without loss of racial solidarity.

## Date of Missionary Year Changed

BY the action of all the Boards at the 1920 St. Louis Convention, it was voted to change the missionary year from October 1-September 30 to July 1-June 30. In accord with that recommendation the 1921 missionary year closes at midnight June 30. The books of the United Society will therefore close this year on June 30, instead of September 30.

1. **All Church offerings must be in June 30** to count on this year's receipts. That means offerings from budget churches must reach us by June 30 or they cannot be credited for this year. Non-budget churches, which observe the special days such as Woman's Day in December, March offering on first Sunday in March, and Home Missions offering on first Sunday in May, must remit before June 30.

2. **All Sunday school offerings must be in by June 30.** This means Thanksgiving offering, White Gifts for the King offering, Easter offering, and Children's Day offering. If Sunday schools have taken these offerings and have not remitted, they must do so before June 30 in order to receive proper credit.

3. **All Living Link churches should remember that the books close June 30.** The missionaries are on the field; they must be paid regularly, and the churches which support them should not fail in sending their money in on time, before June 30 so that proper credit may be given.

4. **Christian Endeavor Societies take notice that the books close June 30.** The Christian Endeavor offerings for Life Lines, Native Evangelists, Damoh Orphans, and other forms of foreign missionary work must be in the office of the United Society on or before June 30, otherwise the money cannot be credited on this year's receipts.

5. **The books close for Women's Missionary Societies June 30.** This is not news to them, for they began this new program last year. But they should remember that if they are to reach the goal of the Five Year program, their offerings from all sources must be in by June 30.

6. **Circles, Triangle Clubs, and Boys' and Girls' organizations** should remind their treasurers to remit all offerings before June 30. They are making a great record this year. Up to the time of this writing they have made fine gains in all departments of their work. Their greatest quarterly report will no doubt be the one closing June 30. But the money must be in on or before June 30, or it cannot be counted in the report for this year.

7. **Individual gifts, money for individual Living Links, regular annual personal offerings, annuity gifts,** must all be in June 30. A number of new Living Links have been enrolled, and others have the matter under consideration. To count on this year's report it must be sent in before the close of the new missionary year. Quite a number of friends are considering making annuity gifts. They are urged to do so now, and get their checks to us before June 30.

8. **The New Year Book closes June 30.** All churches and their various organizations desire, and properly so, to be credited in the Year Book. But how can credit be given if the offering does not get in on time? The forms for the Year Book this year will be made up on a nine months' basis. On July 1, work will be begun on the offering tables of the Year Book. Only offerings that are in can be so listed in the new Year Book. The Year Book will be off the press this year before September 1. Therefore, if your offerings are to show in the Year Book they must be in on June 30.

Send your offerings for Home Missions by June 30.
Send your offerings for Foreign Missions by June 30.
Send your offerings for Benevolences by June 30.
Send your offerings for Ministerial Relief by June 30.
Send your offerings for Church Erection by June 30.
Remember that the Books close June 30.

For all of the above Missionary and Benevolence work, make checks payable and send to—

UNITED CHRISTIAN MISSIONARY SOCIETY,
1501 Locust Street.
St. Louis, Missouri.

# Panama and the Pacific

## Second Latin American Letter

By MRS. ANNA R. ATWATER

MARCH 16, according to our plans, we took the Steamship "Santa Teresa" at Cristobal. Mr. Inman was on it to join us on the South American journey. He brought us many letters from the States and some from distant lands. We had been without any word from home folks or office for one month, and all news was of deep interest.

Just a few letters were opened and read that first day, for we inclined to prolong the experience into several days at sea and, too, we were that day to enter the great Panama Canal, and almost at once we were in the wonders of it, that gigantic, that "impossible" piece of work that Uncle Sam accomplished when the people were not all applauding all the time. Of course you know all about it, but we didn't just realize the marvels of it, and it was an experience we are not likely to have again. At least this was the only *first* time we should feel the thrills.

The length of the Canal is not always given in the same figures. We accept fifty miles as a proper estimate if you measure from the Breakwater, which is quite a way out in the Atlantic. We were soon in the real channel. Three locks lifted our ship up 85 feet to the level of beautiful Gatun Lake, covering 164 square miles, on the top of the continental divide. Two ships went through the locks just ahead of us and we could see them as they were lifted, in each lock or basin, by the incoming water to the level of the lock above. The massive gates separating the locks swing majestically open, by electrical mechanism, to let the ship pass.

After crossing the Lake we were let down by three locks, more widely separated, to the waters of the great Pacific. We were nearly nine hours in crossing from one great ocean to the other.

The whole experience was awe-inspiring. We marveled at what men have done. The cost of this waterway was four hundred millions of dollars to the United States, but it would be hard to estimate its value to the commerce of the whole world.

Now we are out on the Pacific Ocean, having three or four days in which to think, to study, to visit and to plan. We want, at the same time, to see "His wonders on the deep." "The Sun, which measures heaven all day long, at eve doth rest his steeds the ocean waves among," and we try never to miss his going down or his rising fresh for the new day. The North Star grows low in these tropic waters and after we pass the Equator we see it no more, but every night we watch instead the rising of the Southern Cross.

All through tropical waters we see the flying fish like glints of sunshine coming out of the water. And now and again the shout comes, "A school of porpoise!" And they are wonderful to see! They race with the boat, they leap into the air, they spout water, raising foam all about themselves. They remind you of a group of boys frolicking down the dusty road and attracting all attention possible. Mr. Inman's wonderful camera can catch them on the fly, so here you have a view. Imagine a thousand more all through the foam.

Friends thought we might suffer from heat on this

**The Missionaries in Porto Rico, Taken During Mrs. Atwater's Recent Visit**

Front row, left to right: Florence A. Mills, Mary Catherine Carpenter, Harriet E. Robison (Mrs. Atwater's sister), Mary Avis Perry, Mrs. Anna R. Atwater, Oliver Thomas Perry, Frances Carpenter; Second row: V. C. Carpenter, Mrs. V. C. Carpenter, Mrs. T. C. Perry, T. C. Perry, Fanny Carlton.

tropical journey, but such is not the case. A constantly delightful breeze gives comfort all the way, and much of the time we are more comfortable with our coats on. They tell us it is the Humboldt Current coming from the cold regions at the south that moderates the heat.

But we spend some time each day with the letters Mr. Inman brought. They are full of greetings, good wishes,

**Lake Gatun, As the Boat left the Locks in the Panama Canal**

loving admonitions and of news. How our friendships bind us back to the good home land! And how many things, glad and sad, transpire in one month!

And here are the minutes of the Executive Committee of the United Christian Missionary Society for February. Some one was thoughtful enough to send them on. Every word has been eagerly read. The reports of the various departments of that great organization seemed to me the very best we had presented to the Committee up to this date. It has taken much study and care on the part of President Burnham and the departmental workers to present reports which would adequately represent what is really being done by each and at the same time not load them so heavily as to make them burdensome. It has not been easy to make the recommendations and furnish enough reasons for them that the Committee can intelligently judge and take action on such a variety of work. Evidently these things, which we have gradually been moving toward, were accomplished at the February meeting. Then, for the first time, these various reports and recommendations were put together in advance of the meeting, so that the members of the Committee could have them all in hand at one time, referring to them as much as they wished and taking them home for further study. I am sure the Committee must appreciate this help to their work.

In each department we who are especially responsible are so occupied with our immediate duties that we may not be able at all times to see the bigness of the undertaking nor the unity of it.

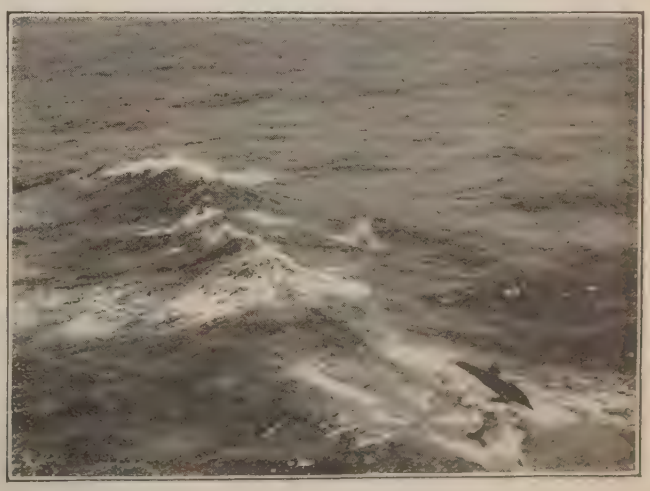
Do you remember one of our great poets conceived a colossal human form outlined by Nature, on a wooded mountain side, and observed, in language I wish I could quote, that a native gathering brushwood in his ear would never guess there was form so grand or know that he was working on it?

Here is a parable for us. We may be so close to our special work, so busy with its detail, so eager to accomplish in the little place we fill, that we miss the vision of the whole or even fail to comprehend that there is a whole wonderfully and symmetrically planned and put together.

Though I am going on a serious work for our distant fields I am released from the immediate detail of the Office. My co-workers are bearing my burdens there. I am far out of sight of land on Pacific waters. Here is my opportunity to get the proper perspective, the vast expanse, the heights and depths of the work carried on by our people through the United Christian Missionary Society. And let me say right here; that the work never looked so great to me as now, never seemed to have in it so many possibilities.

No matter how intently I may bend myself to my particular part in the work of the church, I do covet the vision of the whole undertaking so that I may work for all and feel for all and pray for all.

I believe our people are coming more and more to rejoice in the fact that our work for the Kingdom has been brought together in one whole. I wish they all might understand the spirit which pervades the work. I like to think of this. We have had many strong debates as we have been coming together. At times some of us have had fears that some phase of the work we love might be neglected, but has it not been true that no root of bitterness has at any time been manifest? As I think across the strenuous years of our unifying process I thank God most of all for the beautiful spirit that pervades our United Society.



**A School of Porpoise near the Equator**

Five days from Cristobal, through the Canal and then down the west coast of South America, will bring us into Callao, the seaport for Lima, the capital city of Peru, the Empire of the Incas. Sea and sky have been kind and beautiful and we are all well as we enter port on the twenty-first of March, 1921.

# Canary Birds and Children's Day

CHILDREN'S DAY, the first Sunday in June, has been a great day among our Sunday schools for the last quarter of a century. From a little offering of $183 the first year, the offering has now grown so that last year it reached the large sum of $161,397.36.

However, it seems necessary to remind our Sunday schools from year to year what the real purpose of Children's Day is. The real purpose of Children's Day is to secure offerings from the Sunday schools for Foreign Missions. It is not enough to have a fine program and have the house beautifully decorated and make the affair simply a time of entertainment. To be sure, it is proper that the house should be decorated with flowers and everything arranged in good taste and order, but that is only for the purpose of giving a proper setting to the real object of Children's Day, which is to secure from the children and the older people as well, the offering to help carry on the great missionary work in ten great fields of the world.

A fine program without the offering is a failure. A well decorated house without the offering is a failure. Songs and recitations from the children without the offering are a failure. The singing of canary birds in the church on Children's Day without the offering for Foreign Missions is a failure, for the songs of the canary birds and the songs of the children are the songs of doom to thousands of children in the foreign field, who will never hear the gospel unless an offering is taken to send it to them. Therefore, it should be remembered that the real purpose of the Children's Day program is to secure the offering that it may take the gospel to the children on the other side of the world.

Several things may be done to secure a worthy offering:

1. A worthy apportionment or goal for the whole school. This year apportionments are not being sent to the Sunday schools. They know their own local conditions better than anyone else, and they are asked to face up to the needs of the world and make their own apportionments and set their own goals. The needs are so great that every school is urged to exceed any previous records it has ever made. If the $200,000.00 is to be reached for the whole brotherhood, then the schools must largely increase their giving.

2. A class apportionment plan; that is, to apportion each class three or four weeks before Children's Day a certain sum of the total that the Sunday school is trying to raise. Place all the responsibility for securing this upon the class itself.

3. An average of a dollar per member. In the last year or two a number of schools have reached this high aim. Each class averaged a dollar or more, thus making it possible for the whole school to average a dollar per member on Children's Day. Many of the adults, of course, could give $5.00, or $10.00, or $25.00, or $50.00 in order that the school might reach this high aim.

4. One school in Kentucky planned to secure a tithe of a week's income prior to Children's Day. In this way, that school gave four times as much as it had in any previous record. If both the adults and the young people in all of our schools could give a tithe of a week's income, we would far exceed the $200,000.00.

5. There are some schools where it seems impossible to give the Children's Day program. But such schools should remember that they have observed Children's Day if they present the needs of the field and take a good liberal offering for Foreign Missions. The program is not for the sake of itself; it is for the sake of the offering, and any church that cannot give the program should by all means make arrangements to give the offering anyway. If either the program or the offering is to be omitted, by all means let the program be omitted and let the offering be taken.

6. Explain the needs of the field. The new teachers' Manual this year entitled, "Tell Your Sunday School Class," contains several fine enthusiastic talks on the various fields of the world. These should be given both before the class itself, before the various departments of the school and at the opening or closing exercises, so that all the pupils will fully understand the great needs and opportunities that the missionaries are facing in the fields where they labor. There are tens of thousands of children in the immediate areas around our Mission stations in the ten great fields of the world that may have a chance to hear the gospel and accept it, if we will do our duty now. The suffering children of heathen lands appeal to the comfortable children of America for relief.

7. Impression demands an opportunity of expression. When our children of America have learned the needs of the Christless children of the world, they must have the opportunity of giving to help relieve that need. It is almost a crime against the children in our schools to tell them of the tens of thousands of children without the gospel, without giving them a chance to help send the gospel to those without it. Our children need to learn unselfishness and liberality, and cheerful giving in these days of luxury and extravagance. Let there be a week or month of self-denial among our American Sunday school children, that their little brown and black and yellow brothers and sisters across the seas may learn to know of Christ their Savior.

Therefore, let the canary birds sing to be sure. God made their pretty colors and their beautiful voices, but do not let the beautiful yellow from the canary birds' wings keep your eyes away from the yellow gold reposing in your pocket book. God needs your gold to help redeem the world. Let the beautiful flowers adorn the platform when the children sing. God made the flowers, and he expects us to use them with all their beauty and fragrance, but He also expects us to use our money to carry his message to the ends of the world. Let the program be given and let the children speak and sing. The program is educational and the children need development, but after all that is done let them give, and give freely, and let the adults also give and give freely on Children's Day, June 5, that the answer of our Lord's Prayer may be realized—"Thy Kingdom come, and Thy will be done on earth as it is in Heaven."

When the offering is taken, make check payable and send to—

UNITED CHRISTIAN MISSIONARY SOCIETY
1501 Locust Street,
St. Louis, Missouri.

# A Nation Finding Itself

## By F. E. HARNAR

ANOTHER annual convention of the Indian Mission, with all its inspiration, its helpful fellowship and its discussion of problems and plans and projects for the future, has come and gone. We have all come back to our own stations to take up the work where we left it. Now we are eager to try some of the new ideas and suggestions which we heard about at convention with this purpose in view, that we may make our work more efficient in the Master's name and in the extension of His Kingdom in India.

One of the important matters which was

Girls' Primary School, Harda, India

before the convention was regarding our High school here in Harda. It was decided last year that we should go ahead with the plans for a new plant, as the old one is so small and cramped that we can scarcely carry on our work. Conditions in India are

**Teachers and Boys of the Primary School, Harda, India**

very unsettled, but we of Harda felt that we would be making a big mistake if we did not go ahead, since the school work in India is one of the very best evangelizing agencies that we have. We did not want to be selfish about it or over-persuade the mission to go into it if they thought it unwise to do so. We have been making it a matter of special prayer for a long time, asking that we might be guided to do what is right. It was voted upon in the convention and all but six of the entire body voted to go ahead immediately with the new building. You may be sure that it has made us very happy, and we feel that it is an answer to prayer. It will take about eighteen months to get the main building finished and it will cost about $18,000, but we are to get one-third of this amount from the government. Later we expect to put up a hostel and a head master's house. It is a big undertaking, but with the mission as a whole back of it, we are going to be able to do a bigger and better work along educational lines.

These days are days of great importance in India. All sorts of changes are taking place—religious, educational, political, industrial, social. Many of the people are becoming dissatisfied with their old religions; they are wanting more educational opportunities, and of a different type; they are awakening politically, wanting self-government and more political freedom of all sorts; they are turning more to industry as a means of developing their own country; and the lower classes are developing a self-consciousness which has been unknown to them in the past. The people of India are wanting these changes not merely for the sake of a change, but because they want something better in all these realms of life than has been theirs in the past. They are making some mistakes, it is true; they are, in some cases, using wrong and unjust methods to bring about what they want; but it is the case of a nation finding itself, of a nation being born anew. At times, indeed, it is a case of the "blind leading the blind." So we must expect more or less of uncertainty and error. Even those who are so far distant from India, can readily realize how difficult it makes our position here, and how very careful we must be in all our relations with these movements. But it also means that the missionary has an opportunity today that he has never had before; it means that a greater challenge comes to him than any which has ever been faced before. Can the missionary, as the representative of the gospel of Jesus Christ, offer her that "something better" for which she is seeking? Can he guide her groping efforts in a helpful, brotherly way, so that she will see that what she wants can be found in Christianity and its effects in all the varied phases of her life? It is a mighty test, not of Christianity and its all-sufficiency to meet India's great need, but of our ability to so show forth the Christ and His gospel that India will be attracted to it and accept it as her own. May God grant us the grace and the strength and the guidance through which we may so direct and guide the new and changing conceptions of national life in India, that the new India may be a Christian India.

The realization of the above conditions had a marked influence upon our convention. One of the resulting convictions was this: it is not enough just to preach the gospel to the people and then leave them to solve all their other problems alone. We must help them to free themselves from the clutches of the money-lender; to get on a more solid industrial footing; to solve some of their social questions; to get a more extensive and more efficient educational program; and we must assist them so that they will be better prepared to meet the new conditions in India. This broadens the range of our work greatly and, necessarily, makes it even more imperative that our forces be greatly increased. If we can help the people to adopt a Christian attitude in relation to these matters, then we feel sure that there will not be much doubt as to their accepting Christianity as their religion.

## Young People! "Come On! Let's Go!"

LAST year the Disciples of Christ held six, seven-day summer Young People's Conferences touching in the enrollment nearly five hundred young people from one hundred fifty churches in twenty-nine different states.

This year eight of these seven day Young People's Conferences have been arranged for and our slogan is ONE THOUSAND YOUNG PEOPLE representing at least FIVE HUNDRED CHURCHES.

These conferences have been planned so far as dates and places are concerned in such a way as to place at least one within the reach of all our church young people. Note the calendar of dates and places on the inside back cover page of this issue of WORLD CALL.

Every phase of Christian education will be emphasized in the schedule of the year. The mornings will be reserved for study, conferences and open forum discussions; the afternoons for rest, relaxation and directed recreation; the evenings for addresses, pageants and recreational demonstrations. Charting the fourfold development of all the young people who attend will be, as last year, one of the principal features.

Just how much are you worth physically, intellectually, socially and religiously? If you are only fifty per cent efficient when you should be at least seventy-five wouldn't it be a good thing to find it out now, while your opportunities for larger preparation are here. The honor line of *efficiency* is 90 per cent, the average line seventy per cent. Last year only four of all the young people enrolled were eligible to have their names inscribed on the Disciples of Christ Fourfold Honor Roll, (one Honor Roll for the entire continent); and only one hundred forty-four were as much as seventy per cent efficient in at least one of the four standards. If you are lop-sided, and most young people are, why not make the discovery now, when the opportunity for changing that record is at hand? There is small place for physically unfit, intellectually untrained, socially undeveloped and spiritually uneducated young people in the twentieth century calendar of *Who's Who!* ENLIST NOW in one of these leadership training conferences for fourfold development and prepare to become "makers of history" when your opportunity comes.

The challenge of a unique opportunity is here. A church should plan to spend as much for training its young people for Christian life and service as it gives in money to finance the work of the Kingdom of God. Send us your young people! Give us a chance to help them in building a four-square life and to set before them the task of the whole church in building the Kingdom. That which we want to accomplish in the next generation we must put into the life of the young people of the present day. The coming of the Kingdom waits on a church that has trained Christian leadership dedicated to the task of taking a world in turmoil for the Christ of Galilee. "COME ON! YOUNG PEOPLE! LET'S GO!"

RELIGIOUS AND MISSIONARY EDUCATION DEPARTMENTS, UNITED CHRISTIAN MISSIONARY SOCIETY.
1501 Locust St., St. Louis, Mo.

# Religious Education in the Dominion of Canada

ONE of the first bits of field work planned by the Department of Religious Education of the United Christian Missionary Society under the new united program of the Disciples of Christ was a series of Leadership Training Schools and Bible School Institutes throughout western Canada.

Early in January, J. Stuart Mill, Cynthia Pearl Maus and Ida M. Irvin left St. Louis for Winnipeg, Manitoba, where the first School of Methods was to be held.

The first day, Sunday, was an exceedingly busy one, for it was made possible for one or more of the team to visit each of the

Ruth Westaway, Who Loves to Serve Tea

Winnipeg churches, to see their Sunday schools in session and to worship with the churches in their morning and evening services. Mr. Mill was able to go out for the evening service held in the Church of Christ at Portage la Prairie, one of the oldest, if not the oldest of our churches in the province. Here he found Brother Johnson and his good wife doing a fine piece of work with a splendid group of workers there.

The sessions of the Winnipeg School of Methods opened on Monday at 3:45 P.M., with a splendid enrollment which increased throughout the week. Seven complete courses of instruction were offered during this school, including three units of the Standard Teacher Training course; two courses of specialized study in the fourfold development of teen age boys and girls, led by Miss Davison and Mr. Poole, the Manitoba provincial secretaries of boys' and girls' work; three courses in specialized methods of work with children, young people and adults by members of the visiting team; and one splendid course of study in the Life of Christ by Hugh Kilgour.

The total enrollment of the Winnipeg school was eighty-one, including representatives from the four Churches of Christ in Winnipeg—Home Street, Norwood, St. James and Sherbrook—and from Portage la Prairie. Representatives from four other Protestant churches were also enrolled, delegates from the Broadway Baptist church being among the graduates. Nineteen pupils completed the course, receiving in recognition thereof the International School of Methods certificate. Eleven others completed at least one unit of the Standard Teacher Training course, receiving a credit card for the unit completed.

It was the unanimous decision of all the members of the faculty that this was one of the most worth while leadership training schools yet held on the continent. The workers were in earnest and exceedingly anxious to get all the help available in working out their educational problems. The spirit of fellowship and cooperation that characterizes our churches in Winnipeg might be worthily emulated by many of our sister city church groups in the States. We look forward with rejoicing to the day when the Home Street church can be housed in a great educational church building that will make it possible for them to carry forward the evangelistic and educational work they are so well prepared to do.

Mr. Mill left the United Society team at Winnipeg to return to the states for some field work, and Miss Irvin and myself came on west to Yellow Grass in Saskatchewan, for our next institute. R. J. Westaway, pastor of the Yellow Grass Church, took us to his own home. Here it was our very great pleasure to meet personally the members of this missionary family,—Mrs. Westaway, the gracious and competent wife who ably assists her husband in his work of love and sacrifice, Gideon, their thirteen year old son who already has his eyes turned toward Africa, Verna, their little flaxen haired daughter, and baby Ruth, with her golden curls, scarlet cheeks and dreamy brown eyes who is ever ready to serve tea to the visiting missionaries and church workers. What a joy it was to come to know these good folks who have been for so long a time our pioneer missionaries in the northwest!

The institute at Yellow Grass was in every way worth while, even though the weather was bitterly cold so that not many from out of town points found it possible to come. More than fifty persons from five different churches were touched in this three day Bible school institute, one family driving fourteen miles each day through the cold in order to be present during the sessions. The Yellow Grass church is one of the largest and oldest of the Churches of Christ in Saskatchewan.

From Yellow Grass we went north to Saskatoon where William G. Kitchen is leading the church in such a splendid work. The membership there is small, not over forty or fifty active members, but they have an artistic little church building in a splendid location on University Drive and are doing an altogether worth while work. Here we found a church-school that is thoroughly graded and using the International Graded Lessons up to and including the senior class. Mrs. Davis, one of the fine public school teachers of Saskatoon, is the superintendent and, with the aid of the other interested and efficient workers there, has fully graded the school so that it is doing a type of work in the church-school that is commensurate with the work offered in the provincial public schools. Here again we were impressed with the fine spirit of consecration, cooperation and good fellowship that pervades all our Canadian churches. I think I have never seen such devotion, such heroic self-sacrifice, such enthusiastic cooperation on the part of a group of workers in the face of exceedingly difficult obstacles. One could but wish it might be possible to drop in oftener to help these good folks in their work of love. It was a real joy to come to know Brother Kitchen, his wife, mother and the two splendid boys, as he labors here at Saskatoon, giving at the same time, general oversight to all the churches in Saskatchewan.

From Saskatoon we went northwest to Edmonton, the point farthest north that we should reach on this trip. Here O. L. Curtis, the provincial secretary for the prov-

Burton Davies, Pastor of the Calgary Church

**The Six Original Members of the Regina, Saskatchewan, Church**

ince of Alberta, joined us, and here also we met a fine group of workers and had a worth while three-day institute. Like most of our pioneer western churches, the one at Edmonton has had many discouragements, but under the leadership of Brother Rhodes they are looking forward to a brighter future. Already the church seems to be on the upward climb. At Edmonton we were entertained in the home of Errett Wilkinson, who has served the church at Edmonton so splendidly in the past as superintendent of the Sunday school, teacher and minister. He is a graduate of Cotner College and, because of his special training in Christian work, he has been of unusual help to the church.

From Edmonton we turned south to Calgary, our last institute in western Canada. Here we met another group of heroic and self-sacrificing workers and found them doing a really worth while work in the field of religious education. The Calgary church is greatly in need of a new church building, and must have it before they can go forward much further with an elaborate program of Christian education for a great and growing city like Calgary. They have their plans drawn for a new building to be completed by sections and hope with the aid of the Church Erection department of the United Christian Missionary Society to begin work on the new building during the summer of 1921. From fifty to seventy-five people from five different churches were touched by this institute and seven completed the required number of lectures, receiving in recognition thereof the International School of Methods certificate.

The trip throughout western Canada was in every way worth while. These churches are remote from the center of our movement, and in the past have, for the most part, been forced to work out their problems as best they could alone except for such help as could be given them in connection with their annual provincial conventions. They need the help of the United Christian Missionary Society in order to raise the standard of Christian education in Canada so that it will rank with the fine secular education that is being offered by the provincial public schools.

"O Canada, O Canada,
God shed His grace o'er thee,
And crown with good thy brotherhood,
From sea to shining sea."

—CYNTHIA PEARL MAUS.

# Notes and News About Annuities

THE United Society up to the middle of April had issued its Bond No. 56. Friends of the Society should remember that it was the aim to secure one hundred annuity gifts during the first year of the United Society. If the present rate continues we will reach that aim. Those who are planning to make an annuity gift this year are urged to send in their check as early as possible.

A friend who was considering an annuity gift recently wrote, asking whether or not the rate increases automatically with the age of the annuitant. From the ages of 45 to 49 the Society pays 5% and from 50 years of age and over, 6%, but the rate does not increase automatically with the increase in age. The rate of annuity at the time the Bond is issued maintains until the death of the donor.

The total amount received since October 1st on the annuity plan is now more than $75,000. The average is almost $1,500 per Bond.

A friend living in the West who holds Annuity Bonds of two or three of the old Societies, recently sent a check for $1,500 for a Bond of the United Society. Investing in Annuity Bonds is almost a habit with him, for when he gets a little money ahead he sends a check for a new Bond.

A letter from a good friend recently brought the information that $10,000 had been set aside in his will for the work of the United Society. This is only one of a number of people who have been leaving through their wills a portion of their estate to the great work the United Society is doing.

The Society has recently published two pamphlets on the subject of wills. One is entitled, "On Making Wills," and the other, "The Why, The When, The Who, The What of Making Wills." Samples of these may be had free upon request. The Society also has an annuity pamphlet for free distribution entitled, "Life Annuity Bonds."

Our annuity friends, and those who contemplate taking out Annuity Bonds, are asked to remember that the missionary year closes June 30, and they are urged to get in as many annuity gifts as possible before that date so they may be counted on the present missionary year.

One fine feature about the annuity plan is that it allows the donor, while living, to administer on his own estate. He knows while alive where his money is going, and there are no lawyer's fees or Court fees after his death. In this way the estate has been administered upon, the donor has received a 6% income during life by accepting non-taxable Annuity Bonds, and knows that after death the money will be used to maintain the work of the United Society.

For further information regarding Annuity Bonds or Wills, write—

UNITED CHRISTIAN MISSIONARY SOCIETY
1501 Locust Street
St. Louis, Mo.

## Mrs. Randolph Clark

SISTER CLARK, wife of Randolph Clark, left her companions of earth for her higher sphere of usefulness on Lord's Day, Feb. 27. She and brother Clark had gone to Comanche, Texas, for a visit to their daughter. Death came unexpectedly, after an illness of only three days. The daughter was writing a letter for which she was dictating a message when the death pang was felt. She was buried at Stephensville, her home, the services being attended by a great throng. Brother E. C. Boynton, an old friend in the home spoke a few appropriately beautiful words and led us before the Throne of Grace. The Scripture lesson was read by the pastor, Brother Gilstrap. It was my sad pleasure to speak. An evidence of the real merit of brother and sister Clark is that all seven children, together with their wives and husbands, are faithful disciples of Christ and active servants in the Kingdom.

Brother and sister Clark, with the children and their families, celebrated their golden wedding anniversary a few months past. Truly this union and the lives of these two have been golden.

Sister Clark was the faithful president of the local C. W. B. M. Brother Clark was the founder, at Thorp Spring of what is now Texas Christian University. He is glad to attach to her memory the wreath indicating her continually encouraging and sanctifying power which brought the victories of the years.

CHALMERS MCPHERSON.

*Ft. Worth, Texas.*

* * *

Many will recall with satisfaction that the entire brotherhood honored itself by sending a monthly check to Brother and Sister Clark through the Board of Ministerial Relief, not of necessity but as proving our love and gratitude for heroic service through many years.

**Preparing for Ancestral Worship**

A very unusual picture, showing a family gathered around the graves of their ancestors, with all preparations made for ancestral worship. The bags seen, contain paper money which will be burned for the spirits' use in the other world and food already spread upon the table will be offered.

# Deification in China

By W. E. MACKLIN

EVERY big man hopes to be a god in the next life. I shall not speak of our present great ones, but use the present incumbent of the office of "God of Wealth" as an illustration. His name in life was Shen Wan San. He was the Rothschild of his day and was so rich that he loaned money to the government. As to his great ability the proverb says, "Shen Wan San kills a man and pays for it in money"; another proverb says concerning his great wealth, "He could not carry his wealth about with him." This great man lived in China a few hundred years ago. When he died of course he went to hell. All expect to go there; but the rich man can pave his way with gold. The poor are not accepted by his devilish Majesty unless the charitable pave the way for them. In the fall of the year hundreds of millions of dollars are spent for these charity sacrifices as there is a great dread of these "orphan spirits," "wandering ghosts," "poor devils" haunting neighborhoods and causing calamities. There is a middle class of soul or spirit, that of the ordinary people of moderate means. These can make the sacrifices and their children can keep up the offerings of paper money, paper houses and everything needed in Hades.

There is no manufacture or production in the nether world it seems, and everything depends on the offerings from this world. When a soul goes to hell it is as a prisoner going to jail. In an old fashioned jail, when a prisoner is taken in, the relatives must supply all his needs; and torture was often applied to make the relatives come to time. They must bribe the jailers, too, before the supplies would reach the prisoner. The relatives burn their paper money and other offerings to keep the soul in purgatory from torture and suffering; not always because of their love for the dead, but for fear that the ghost would return to take revenge for neglect. A rich man has a happier lot, for he can pay out money and thus hopes to escape.

To return to our hero Shen Wan San. He was said to have "an accumulator pot." Others have accumulator pots. They generally have three charms on them, and any old pot will do. The three charms are a "Red Title to Land," a "Salt Monopoly License" that makes the people pay five or more cents for salt a pound, a "Pawn Shop License" that compels the people to take the clothes off their back as successfully as the highwayman. Shen Wan San died with his accumulator pot full. He went to hell in style with a large heavy coffin and with scores of carriers and a "Dragon Headed" carrying pole. Great numbers of Buddhist and Taoist priests chanted in the procession. There was weird music by companies of musicians and many mourners. There were images of horses and various animals made of paper. Oftentimes in these modern days, movies are taken of such processions so that all the world can see them. Paper money is scattered all along the way for the devils. At the door of hell the gateman is bribed as well as each god or devil inside. "Each god has his pot of incense." Shen Wan San dumped his accumulator before the Devil and, in return, the Devil changed it into an incense pot, thus making him a god on earth. The incense pot is as efficacious in taking the people's money as the other accumulator.

These are the respective fates of the souls of the rich, the poor and the medium classes. The grafter perpetuates his graft in the next world. "From his coffin he puts out a hand"; dead, he yet wants money. The Chinese say of offerings for the dead, "Make a deposit in hell's treasury." They say of the Devil, "If he says for you to die the third watch, you cannot wait for the fifth watch."

Jesus destroys him who has power over death, that is the Devil, and delivers them who all their lifetime were subject to bondage. The only hope is the gospel.

# "They Were Put There Just for Me"

By NORA E. SILER

IT was noon time in the hills of Porto Rico—Sunday noon. The last of the 150 rural worshipers was walking slowly down the shady path that led from the nearby church to his home. He had purposely been the last to leave. He was the leader of the *barrio*, and recognized as such by the government. Many of the members depended upon him for employment, yet to no one would he leave the responsibility of closing the church he loved. His very life had been built into this

church. His was the land on which it was built, and his the first gift for the building. Soon he reached the little stream between his home and the church, crossed on the rocks and found his way up through the coffee grove. He smiled as he saw part of his flock of children in the door way. A little one who had eaten more slowly than the rest was sitting on the floor with a gourd of rice and beans between his little bare legs. In a hammock in one corner of the room, his little tiny sister lay sleeping.

Fulano climbed the steps to his home, hung his palm hat on a peg behind the door and sat down on a long bench.

A barefoot girl of about fourteen came from the kitchen with a plate of rice and beans and a chunk of bread. Fulano bowed his head for a moment before he began taking large mouthfuls of the food. While he was eating, his pretty modest wife came and sat near by. This daughter of the hills had not eaten her dinner. She would eat when her husband had finished. She had not gone to church but she was going again as soon as the tiny bundle in the hammock was forty days old.

"Did you hear from papa, Fulano? I am so worried about him."

"What I heard worries me. They are telling him that Saint Monserrate is causing his sickness because he has ceased to honor her. They say he is about to renounce his confession, burn his Bible and put Monserrate back in her place."

"I cannot believe it. God forbid. Oh, do go to see him."

"Yes, yes, I am going. This very afternoon I shall go. He must be saved—for his own sake—for the sake of the *barrio*."

When he had finished the dinner he drank a cocoa nut shell of coffee with goat's milk and brown sugar, then he sent the girl to call the boy.

Both girl and boy are orphans sheltered under this hospitable roof. The girl, a distant relative, left homeless, had found grateful shelter here at a time in her life when a girl in the tropics must have protection. She paid for her board and keep when she carried huge bundles of soiled clothes away down the deep ravine to the river where she washed them on the rocks; when she stood over the hot charcoal fire ironing, and when she did the cooking and cared for the babies.

The boy soon came and was sent to put the basket saddle on the little pony. Fulano mounted and rode away. Sunday was no day of idling for him. He had conducted the services of the morning in his home church, and he would conduct those of the afternoon in the *barrio* three miles away where his father-in-law lived.

His father-in-law had given the lot for this other church before the present terrible sickness came upon him. Fulano grew pensive as his pony crossed the clear cool mountain stream and climbed up the opposite bank. But a few months ago the old man had been baptized in this stream beneath these over hanging vines. He had struggled with himself before he was able to take the family idol from her place in the wall, in a niche built especially for her and place her, face down, in the bottom of his trunk.

Saint Monserrate, she who holds the world in her hand, was the family idol. Around her neck on a thread hung a tiny silver baby bought from the priest and hung there in accordance with a promise—a promise made by him to the saint when little Pura, the youngest child, was ill. "Holy Monserrate, save my baby and I will get you a baby."

Neighbors heard with horror the news of Monserrate's deposition. Even more horrible was the rumor that a Bible (forbidden book!) lay in her niche in the wall. "Some great sorrow will surely come upon the home," was what they said. Tears rolled down Fulano's cheek as he said to himself, "What is everybody saying by now?" For sorrow had come. It came in the form of a cancer.

Was the man's faith strong enough for the emergency? This was Fulano's chief concern as he rode along. He would go to see the sick man before time for services.

"God help me to help him," he breathed as he tied his horse to a bunch of grass and climbed the steps of the sick man's home.

He paused in the sitting room long enough to shake hands with the family and with the group of neighbors such as invariably congregate where there is sickness, then passed behind the curtain door into the darkened room where the sick man lay.

A smile crossed the lips of the sufferer, "I am so glad you have come, Fulano, I want you to read to me. None of them," waving his hand impatiently toward the next room, "can read."

Fulano put his hand into his pocket and took out the New Testament. Unhesitatingly he turned to the fourteenth chapter of John and began to read, "Let not your heart be troubled * * I go to prepare a place for you * * I will come again and receive you unto myself."

Tears wet the cotton pillow of the stricken man. "I never knew those words were in the Book. They were put there just for me. I have wanted to hear you read and I am rewarded. Tell them I am happy to go—that my faith has grown stronger in my weakness."

With a light heart Fulano went over to the little church. Well did he know the effect the old man's word would have in the *barrio*. His testimony would bring many to the feet of the one who gives comfort in suffering. "Father, I thank Thee that Thou hast heard me—that Thou dost always hear," he breathed.

Years have passed but Fulano still labors on, finding ample compensation in the triumph of the gospel in many *barrios*, but especially in the one where his father-in-law used to live.

## Leadership Training and School of Methods Southern Christian Institute

A SCHOOL of Methods and Training for Leadership conference was held recently at the Southern Christian Institute, Edwards, Mississippi. Eighty-two attended and all did the required work and were granted certificates.

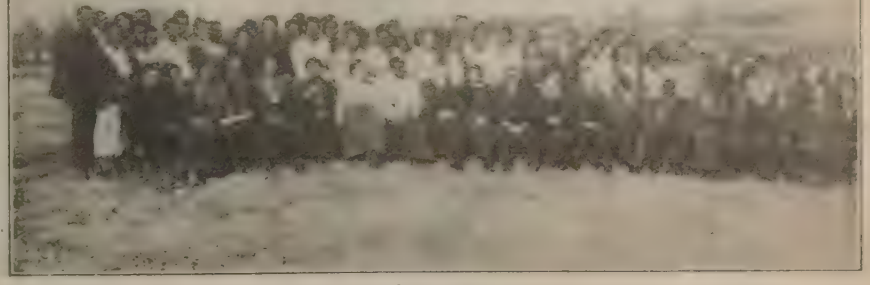
This school was a combination of three departments. The state and regional evangelists, who were called in for training, formed one group; the women organizers of the various states formed the second group; and the Sunday school workers made up the third group. More than fifty students of the Southern Christian Institute took all the work offered to all of the groups.

The instructors for the Sunday school work consisted of Cynthia Pearl Maus, George T. Simons, Florence Carmichael and P. H. Moss. Mrs. J. M. Stearns gave the courses on "World Problems in the Field of Christian Missions" and the woman's organizational work from the missionary standpoint. I. J. Cahill of Ohio presented the state organization course. Mrs. Rosa V. Grubbs, who was to have served as an instructor, was prevented from attendance on account of illness. J. B. Lehman assisted.

Perhaps no group of Christian leaders among our people were put through a more complete course than these people were for seven days. No one missed doing the required work, and all completed the course and received the International School of Methods certificate.

It was a great pleasure to have this group of consecrated workers here for a week, and we feel sure untold good will result.

J. B. LEHMAN.



**Group of Leaders in Conference and Study, Southern Christian Institute**

Such leadership as is being developed here will make the Negro race a blessing to America.

# A Christmas Pageant

THE program given at Christmas time by the girls in the Margaret K. Long school in Tokyo, Japan, was in the form of a pageant—"The Court of Christianity." It was inspired by the pageants given at the World Sunday School Convention in October. In fact, it seems that everywhere in Japan the pageant has suddenly become a popular method of teaching Christian truth.

The program was begun by two prophets who appeared foretelling the coming of Christ. Then the college chorus, in an obscure corner of the auditorium, sang softly:

"Watchman, tell us of the night,
What its signs of promise are,
Traveler, o'er yon mountain's height
See that glory-beaming star."

While the choir sang, "Wonderful Counsellor," the "Spirit of Christianity" entered and said, "Spirit of Christianity, I, born with our Lord Emmanuel at Bethlehem, guiding star through all the ages, leading still the ancient way, angel of mercy and of healing, evangel to the uttermost parts of the earth, redeemer of child life and of womanhood, builder of schools, hospitals and homes of love and light." Then as the chorus sang parts of "Send out thy light," and "Lovely appear o'er the mountains the feet of them that preach," the "Spirit of Christianity" called out "Education" and "The Church" and commissioned them to go forth and bless the world.

The third scene represented Isaiah before the altar and gave his vision and his response. While this was being spoken the chorus twice broke in softly with, "Holy, Holy, Holy, Lord God Almighty."

Then the representatives of all the nations came before the "Spirit of Christianity" and received the "Great Commission." The chorus sang parts of, "Publish Glad Tidings," "Ye Christian Heralds, Go Proclaim" and "All Hail the Power of Jesus' Name."

The final scene revealed the illuminated cross and as it appeared the chorus sang, "Silent Night, Holy Night." Those on the stage knelt before the cross and as a dedication pledge sang,

"When I survey the wondrous cross,
On which the Prince of Glory died;
My richest gain I count but loss
And pour contempt on all my pride."

At the close there came forth representatives of the different classes in school bearing the girls' "White Gift" which was sent to the famine sufferers in China.

The teachers in the school deserve the highest praise for the success of the program. Miss Myrtle Parker trained the chorus and directed the pageant music. Miss Edith Parker assigned the parts and was general director, and Miss Edith Hagin, who is an artist as well as a teacher, designed the costumes and worked days and nights making them, but she was fully compensated when she saw an auditorium full of young women charmed by the beauty of the pageant and deeply impressed by the lesson they had received.

This may all seem common-place to people in America who attend Christian programs as often as they wish. But this took place in a non-Christian land. The messengers in it were Christian girls who wanted to impress their fellow Japanese girls with their faith in Christ. It was given entirely in English and spoken beautifully. The greatest regret of the girls was that the auditorium was so small that their families and friends could not be present. The pageant was repeated, however, as a part of the local church's Sunday school program.

Three of the prominent parts were taken by Miss Obayashi, the "Prophet

Girls in the Margaret K. Long Girls' School, Tokyo, Japan

Fumi Takagi, who represented Isaiah, stands in the front row, the fourth from the left.

of Christianity;'' Miss Aki Takeshita (Miss ''Autumn under the Bamboo''), ''The Spirit of Christianity;'' and Miss Fumi Takagi who was ''Isaiah.'' The last mentioned girl is a wonder. She graduates this June as a ''Bible-Woman'' and goes out to assist her father who is a pastor. When she spoke the vision of Isaiah and then said, ''Here am I, send me,'' tears of joy were in the eyes of her teacher who knew that the girl was simply announcing the response of her own heart to Christ. When there is trouble among the girls, the head of the school calls this girl in and tells her the situation and asks her advice. She usually says, ''Leave it to me,'' and in a few days the difficulty has vanished. Miss Clawson says that this school has been a success if it has done nothing but train this one girl for Japan.

J. B. HUNTER.

# Applied Christianity in Dallas, Texas

WOULD you enjoy a little visit with one of the Homes of our United Christian Missionary Society's Department of Benevolence? If so, please pull your chairs up by the fireside and we will have a little chat about many things that happen there. Perhaps you are not very well acquainted with our family so we will give you a brief introduction and a little peep into their lives.

First, the old people in our Home, ranging in age from 70 to 94 years, form a very interesting family indeed. Many of them have lived full, rich lives, unselfishly serving humanity in many useful ways. We have several school teachers, wives of Christian ministers, dressmakers and others who have served more than half a hundred years in helping others. Now that they can no longer wrestle with the world for a livelihood could there be any sweeter privilege than the one that has been given us in comforting and making happy their last days?

For years they have been casting their bread upon the waters for sweet charity's sake and now it is our loving task to fulfil the promise and supply their meager wants. Should we not be happy in such a blessed service?

Our family of children is equally as interesting. We have them from infancy on through all the wonderful years of development until they finish their High school days and blossom into young womanhood and manhood, ready with healthy bodies, clean minds and pure hearts to venture out upon the sea of life to fulfil the mission that has been decreed them. What wonderful opportunities are yours and mine in the moulding of these lives and preparing these minds and hearts to withstand the storms of life that will surely come to them.

While this is a beautiful and holy task it is by no means an easy one. In the first place these little ones come to us from all sorts of environments. Some come from refined, Christian homes, others from homes where they never saw a table cloth or napkin, where they slept fully dressed upon pallets made of old clothes, sacks or just anything they happened to have, where they never saw a toothbrush or had a bath in their lives and knew little about a comb, yet, it is remarkable how quickly they fall into line with the standards of the Home and how hard they try to act just as nicely as do the other children who have had so much better advantages.

When one little girl came to us we could hardly persuade her to undress at night. She said she would get so cold if she took her clothes off. We showed her that her nice clean bed had plenty of warm cover on it and she could hardly believe there were so many quilts in the world.

Four little ones came to us at another time and we had to soak their hands and feet in warm soapy water several times a day before we were ever able to get the dirt out of their chapped skin. After a few baths they got used to being in ''so much water'' and would frequently come in from the play yard and ask if they might ''wash off.'' Taking a bath in a tub was as great a frolic to them as ''going in swimming'' is to most children.

A little boy came to us who had never known a real home and he thought it was one of the most wonderful things in the world to have people love him and be kind to him. His little heart seemed so hungry for love that I would nearly always kiss him when he had done any task assigned or any voluntary favor. Many times a day he would come in and ask if there wasn't something he could do, said he would rather work than play. He was too proud to ask for love and his little heart was so hungry for affection that he was willing to work for it.

These are just a few of the thousands of little touching incidents that come to us daily in this work. Do you wonder that we come to you again and again begging you to give these little ones a chance. Many of them have very marked ability along certain lines and it would make your hearts rejoice to see them unfold and develop into such bright, talented boys and girls. They are just ''diamonds in the rough'' and all they need is a little cleaning and polishing to bring forth these sparkling jewels.

We have our heartaches though, many of them, and we know your big hearts would respond to the need many times if only you knew about the cause and how easy it would be to turn sorrow into rejoicing. For most of our sorrows are merely responsive chords beating in sympathy with some heart-rending appeal we could only comfort through mutual suffering in sympathetic understanding; but you and many others could have given material aid that would have supplied the shelter, food and clothing of which they were so sorely in need.

Not long since one of these cases came to us in the form of a written appeal from a father who was in the final clutches of the dreaded white plague. His delicate, frail little wife had fought a losing fight against hunger and cold. The burden of supporting three little ones and caring for an invalid husband had proven too much for her and her spirit slipped into its sorely needed rest. The father from his bed of suffering braced himself to meet this sacred obligation that was resting upon him. He felt he must make some provision for his little ones before he could let his weary spirit join that of his wife. Could you have denied him this dying plea? We know you would not, and yet we cannot care for such cases unless you will help us.

**Automatic Fire Escapes, Children's Home, Dallas, Texas**

If you were called upon daily to look into the secret chambers of aching hearts and see there the brave efforts and fierce struggles against odds that we see we know you would not spend your idle dollars thoughtlessly or carelessly upon things that give only temporary pleasure when you could invest them in human lives and souls; you would consecrate them to this holy service—you just couldn't help it.

# A Rainbow of Promise

By VERA ADAMSON

THE first regular monthly conference of evangelists and Bible women for the new year was over. Sermons and talks had been given by the missionaries; reports had been heard concerning the missionary convention and the work done in the Filipino churches the past month; the salaries had been paid and these faithful brethren were ready to return to their homes.

Some had come in from the nearby villages and towns even as far as sixty miles away. Those who live on the main roads have the use of the public autos; some come in their own carriages. Those who come the farthest ride in a native cart with no springs but with a cover over it. This is pulled by the serene and easy going native cow or *baca*. The driver usually walks the entire distance urging on and directing the animal with one rope through its nostrils and looped around its horns. The women folks ride. At meal time they stop and cook their rice. At night they stop under a tree to rest. In bad weather it takes them several days to make the trip but it is seldom that they miss coming for these conferences. Some of the brethren come from up in the mountains east of Laoag. They walk the whole distance which takes them the good part of a day.

After the conference some of the Bible women were returning to their work in the northern end of the Islands and one was going to a new place, so I decided to take the three with me in the new station Ford, visiting the churches and getting the one started in her work. We were five with the chauffeur.

Just across the river to the north of Laoag, one of the girls is stationed. We called at the home of some of the members to tell them that we would return the evening of the following day for a service there. After leaving some literature and clothing at the boarding house of the Bible woman, we started on our way. The girls were happy to be together again as the school had been closed a month. They sang most of the way.

The way is a very pretty one to the north. The road follows close to the sea for a large part of the distance. Especially near to Burgos where we were going for the first day, there is a beautiful view. Far up on the hills to the right of the road there stands a large lighthouse painted white. It is picturesque—the only building of any kind for some miles. Close at hand on the left is the coral jutted coast of the China Sea. One has only time to remark about the beautiful blue of the sea and the snowy white of the breaking waves when this view is lost again as the road winds in and out among the hills.

**"Go to Church" Sunday in Baroyen, Philippine Islands, Showing the Front of the Chapel**

By twelve-thirty we arrived at Burgos where we were welcomed by our brethren there. Dinner was soon served and the later afternoon was spent in calling at practically all of the homes in the town. Whether in the homes of our members, Catholics or Independent Catholics, we invited all to attend the service that night and were given a warm welcome. When school was out, we were joined by some of the young people.

We have a chapel at this place and some hundred names on the old roll but we have not had a worker there for some time. There were sixty-five present for the service. Miss Fulgencis Luis, a graduate Bible woman, was introduced as their helper. Much interest was shown and with her enthusiasm and their cooperation, I trust a strong church may be built up there.

The next morning when we arose, it was raining. That is the exception here at this time of the year but is very common up north. However, we started about eight for the next town of Baroyen where we also have a good church. Our visit was announced to the brethren along the road and soon many came in to visit with us. The morning passed in visiting, consultation, discussion of the observance of Saturday, and helping a Bible girl in her English. After a good dinner, we prepared to go to the chapel for the meeting. We were not allowed to go without gifts of eggs, a bunch of bananas and some eggplant.

It was still raining but in spite of the weather thirty came to the service. They were very happy in having with them that day Mercedes Manglallan, the Bible woman, who was with them for six months during her last vacation. This is a very progressive congregation. They have a fine brick church covered with cement, wooden windows and doors and as the next provincial convention will be held there in April, they plan to have a cement floor also. This work has all been done by the members. They have been supporting a girl in the Training School this last year and she is back helping them this vacation. The unity, spirit of devotion and aggressiveness of this church does one good.

We left after the meeting, about three thirty. It was still raining but the sun was shining. The Church stands by a river with a bridge across it. We immediately ascended a zig-zag path to a high hill above the little church. As I looked back, I could see a most beautiful valley below stretching out to Bangui to the north, to the broad expanse of sea to the west and just below the brink of the hill, the church of Baroyen. What added more grandeur to the scene, was a rainbow shining through the mists with one foot in the blue sea and the other directly over the little chapel in the valley. As the first rainbow was a seal of God on His promise to His people, so this rainbow seemed to be the seal of promise and hope for still better things to be wrought by this little church in the vale. As this bow of spectral hue seemed to arise out of the vastness of the sea and to rest on this spot, so out of the wideness of God's mercy may there come His blessing and benediction upon this other beacon light of the northern coast of Luzon.

On our way back we left one of my companions at Burgos. Another had been left at Baroyen as her home is there. Coming south, we stopped a few minutes to talk with the evangelist of Pasukin and reached Bacarra in time for supper. During its preparation we went to call the members to the meeting. There are only five left there so strong has been the influence of the Seventh Day Adventists.

Some of our members have also moved away. However, we had thirty-five present at the meeting and good interest is shown.

Speaking of interest shown, the meeting was held in the home of a Catholic. I asked him if he would permit the holding of meetings there and he consented. There were many young men present, the nucleus of a Bible class which the Bible woman is soon to start.

Surely God is in His heaven and He gives to us His Rainbow of Promise that we shall reap if we faint not.

# With High Hope, They Press Forward

## WILLIAM ROSS LLOYD

THE Lamb of God said, "On this rock (The Christ, the Son of the living God) I will build my Church, and the gates of Hades shall not prevail against it." Alexander Campbell said, "The Church of the Lord Jesus Christ is an unconquered and unconquerable immortal potency working its way sublimely on to universal dominion." The keen witted F. M. Rains said, "There is no greater service to be rendered mankind than that of properly organizing and building up to highest efficiency a church of the Lord Jesus." Our clear-sighted George W. Muckley, who has for a quarter of a century been as universally praised as any leader among the Disciples of Christ, says, "In the not distant future, we should have a fund of not less than $5,000,000 to assist in the erection of church buildings." The above quotations from Christian leaders show how the Lord Jesus Christ fulfils His promise, "The gates of Hades shall not prevail against it."

Church Extension has twice come to the rescue of this worthy "family of God" in this beautiful, rapidly growing and most promising city of some 20,000 population, in a great cotton and iron manufacturing center of sunshiny Alabama.

Organized in 1885, it was served once a month for a short time by Dr. A. G. Thomas of Atlanta, and he was succeeded by R. W. Vanhook who preached once a month in private homes and rented halls until November, 1887. A lot was bought, the church was incorporated and a frame house built in the spring of 1888, in which Allen R. Moore conducted a series of meetings during the following summer. Finally, by the assistance of the Alabama Christian Missionary Convention he was able to give all his time to the work until October, 1890. Then followed O. P. Spiegel, J. J. Irvin, J. E. Spiegel, Howard Brazelton E. R. Clarkson and Percy Carr. In the fall of 1901 the Church Extension Board made a loan of $1,000 to enlarge the building. This much needed improvement was coupled with the coming of Belt White for a long pastorate of about nine years in which time he became one of the best known and best loved ministers of the city, receiving some 600 into the church.

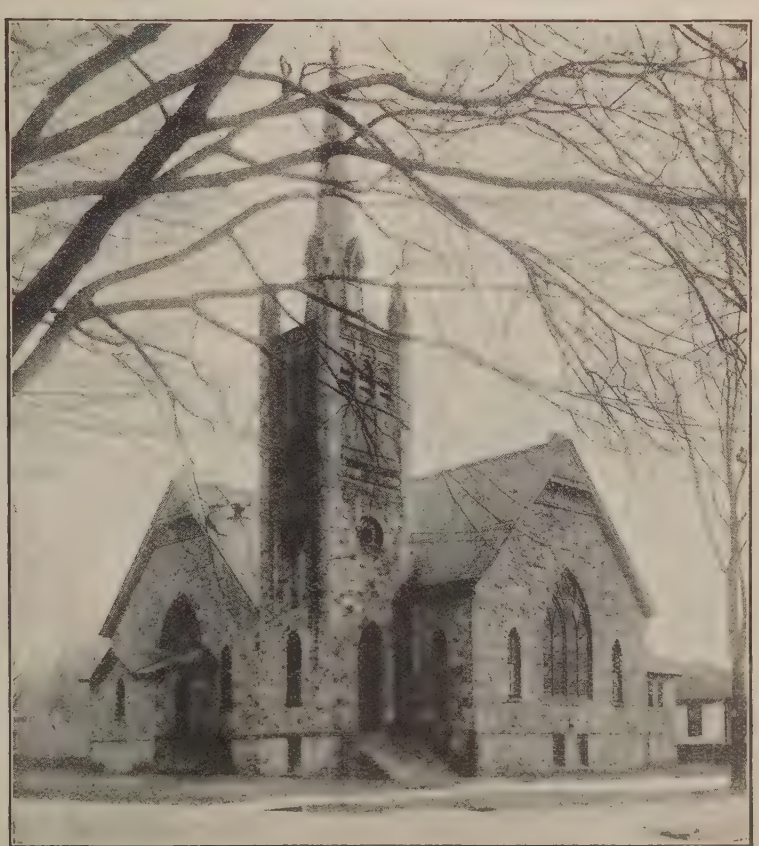
Since its organization thirty-three years ago the Anniston church has had fifteen preachers serving an average time of two and one-half years, not counting the nine year pastorate of Belt White. But after thirty-three years, when the writer accepted this call for service, there was a membership of less than 100! What could be done?

A revival was held—a revival that revived. The announcement was made that the congregation was trying to buy the stone building owned by the (Northern) Methodists, but not used by them for some years because their work here had been given up. Reliable contractors said that it could not now be erected for less than $150,000. The lot is 140 x 190, and in the most desirable place for a Church of Christ. The Church Extension Board promised the loan at very reasonable rate of interest and terms of payment. The congregation took on new life and hope. The building was purchased for $9,750. This small and poor congregation raised $6,500 on the strength of it all! Another revival was held in the old house right away and the membership was nearly doubled, bringing into the fellowship some of the finest young business men of the city and their wives. The Bible school attendance is quite equal to the number of the church membership. A great men's class is organized called "The Stonewall Brotherhood" because it started on Jackson's birthday anniversary and because the great man is worthy to be thus honored. Over fifty men within a few weeks have caught a great vision and are thrilling the whole congregation. The eyes of the city are upon us. The people like us and are expressing real delight over God's grace manifest in the work. They are feeling that we are a fine spirited people with a large brotherly work in view. "In faith, unity; in opinions and methods, liberty; in all things, charity." The prayer-meetings are largely attended. Three Christian Endeavor societies are on the job. New families are coming in and new homes becoming interested. The new church is said to be the finest of the Disciples of Christ in Alabama. What an opportunity because of the wisdom of the Church Extension Board!

The new meeting house will be repaired and ready by early spring. Easter evening, Anniston Commandery, Knights Templar, consisting of nearly two hundred men, worshiped with us. No finer and more influential body of men can be gathered here.

Dr. E. C. Anderson and his true-blue wife, with some others, should be mentioned for their faithfulness through the years.

No more exalting thrill comes to Christian hearts than to see a noble congregation in the name of Jesus Christ pressing forward with high hope and with every face toward the sunrise of a glorious realization.



**The Newly Bought Church Building, Anniston, Alabama**

# Some Varieties in the Mahoba Mission

By CAROLINE E. POPE

CERTAINLY the missionary's life is far from being a lonesome one. There is variety in abundance, although it may not always be the variety that one desires. In the medical work, it may be an arrival of a case with a horrible ulcer of two months' standing, such as came to us recently, ready to lose just about half his cheek. After a few days he did lose it, exposing three inches of jawbone. Could he live, you ask? Of course he could not. Coming with such a malignant trouble, and under-nourished, we could not perform the miracle he expected of us. Or, it may be a woman with a breast abscess. It was another case of two months' standing and still afraid of the knife. She was perfectly willing to suffer two months more if we would but refrain from using that knife. As she did not return the second time, she will doubtless suffer that long, and probably longer. Within a few weeks' time three babies were brought blind. With all the bad eyes the people of India see round them, they do not seem to appreciate the seriousness of this trouble.

I do not want to picture only the unfavorable. A man was brought not long ago with his arm swollen twice its size and raw from the fingers almost to the shoulder. Dead flesh had to be sloughed off before any healing process could begin. He begged the doctor to remove the arm but she felt it could be saved, and it was saved.

A woman came from Charkari State apparently with heart trouble. She had had a great sorrow and dwelt too much upon it. The result was a queer form of hysteria, which came at stated intervals. A little medicine and some psychology cured her in a few days, and she went home happy. Since then a post card has come saying the "bai" is still well, and asking the missionary out to their home during the present Festival time.

An evangelist and his wife from Maudaha brought their little son very ill with malaria and dysentery. The child recovered and the parents returned to their home with thankful hearts.

A chief of a village some four or five miles away came with sore eyes. He went home much improved. Since then his nephew came with the same trouble and an additional malady. This means not only a man won, but a village won for physical betterment and, we hope later, for spiritual betterment. "Why," he said, "we have a lot of that eye trouble in our village." So now, through him, the entire village has a standing invitation to come to the hospital for treatment.

A mother came with a very sick baby, but the mother must needs work by the day to earn her bread, so cannot stay in the hospital with her child. We finally hit upon a happy plan, namely, to leave her baby with us in the day time and take it home at night. The child is doing nicely, and I hope this will be the nucleus of some child welfare work among the working women of Mahoba.

But the variety is not all in the medical work. There are out-stations to be visited. New people are always to be met with, and sometimes new conditions. A trip was made to Kabrai about ten days ago. One of the evangelists said, "We must take you to a certain village in the morning." Six o'clock found us on the way. The chief of the village and his brother gave us a cordial welcome. To show their hospitality, they wanted to give us milk with sugar in it the first thing. The chief had a tin roll brought, from which he drew some letters and certificates. The certificates had been presented to his father by the Lieutenant Governor of the United Provinces; one for his aid and interest in the famine relief work of '96 and '97, and the other for his interest in educational advancement. The letters written by different officials were whole hearted and appreciative. From all that one could see, the son was following in the footsteps of the revered old father, who in one of the letters was termed "nature's gentleman." He is now proposing to us to put a man and his wife in their village to teach the children, both girls and boys. He also expressed his desire that we teach our religion. This latter is a new note in Bundelkhand. He is willing to furnish a house for the family, another for the school and give financial aid as well. There are eight other villages within the radius of two miles, two of which only have schools for boys, none for girls.

This village chief owns a Bible, too. He bought it from one of our evangelists and he claims that he reads it. Having finished with the letters, he had a bundle of books brought out from which he took his Bible. This gave an excellent opportunity to get in a message. These, he had had repeatedly, but not from a missionary. At this particular time the Bible as a book was the theme, and what that Book had done for the missionary's forefathers. It was made known to him, probably for the first time, that this Book had not always been the guide of the "Angrez," that once upon a time they, too, worshiped idols, but that God had sent His messengers to them from the East.

Having finished our Bible teaching we were asked to meet the women on the inside. First there was a sick woman to interview, then they too received some Bible teaching. They, however, liked the songs better for they find it hard to concentrate sufficiently even for a little while. From here we went to another house, where again we sang until we were hoarse.

Last week a hurried trip was made to another out station that is nearer by. Everyone had put a new coat of clay on their houses in preparation of the annual festival called "Diwali," the Festival of Lights. You ask the people what is the meaning of their festival and they can not tell you. They know it is a time to observe certain rites and ceremonies. At this particular time, after the dressing up of their houses, they fast for one and one-half days. The night after the full day fast, they put lights on top of their houses. This then is the big night for gambling, which continues several nights afterwards. At this time the "mahajan" merchant or money lender, puts a pile of rupees before him and burns incense in front of it and worships it. The morning after the light, the farmers paint up the horns of their oxen and offer homage unto them.

At present the families are in from the out-stations. The men are taking examinations on their annual reading course. This time was taken advantage of in another way; namely, the sending for an Indian evangelist from Allahabad to hold a revival. There will also be meetings with the evangelistic workers to discuss the work and plan for more efficient service.

What has been written is but a small part of the daily routine; in fact, is scarcely a part of the routine, but rather the exceptional, and only as it comes to one missionary. The other missionaries have each their particular work which means other experiences with their particular varieties. There are some, of course, that are common to all of us, and some that interlink the one with the other. Nothing has been said of classes with women and girls, the classes with nurses, the looking after the sewing, the mending, the keeping of the hospital clean, the proper attention to patients, and the keeping of hospital grounds in order. But these all belong to the daily routine, and do not lend themselves as interesting material to be written about. Mr. Ainslie says all work is religious, and that is good teaching for India. She needs it. Nor is precept and example sufficient, though they help. It must be inculcated from childhood through daily experience. Happy the childhood that experiences it!

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## Wanted! A Sherlock Holmes for the United Society

ON April 12th a check for $50.00 was received at the headquarters of the United Society. No letter accompanied the check. It was dated September 27, 1920, and was on a Dallas, Texas, Bank, and was the Foreign Missionary offering of one of our Dallas Sunday schools.

The envelope was postmarked April 11, 1921.

Now the question is—where was that envelope for the six months and a half between September 27 and April 11?

Sherlock Holmes might ferret the thing out, but our guess is about like this: The envelope in which the check was enclosed was somewhat worn, indicating it had been carried in the pocket for some time. Hence, we figure that around the first of October the man put on his fall clothes and his wife put away his other coat, envelope and all, where it reposed peacefully during the winter months.

Since it was mailed at Lawrence, Kansas, we surmise that the family moved from Texas to Kansas, and when the baseball season came on, the gentleman got out his spring clothes and discovered the belated letter.

Which may or may not explain to a certain Texas Sunday school why their offering for Foreign Missions did not appear in the Year Book.

# Missionary Education

CHRISTIANITY in its program of conquest will fail or triumph tomorrow just as the rising church today is neglected or trained along missionary lines. An intensive missionary program in every local congregation is essential. Through the experiences of decades organizations and methods have developed that should be utilized, revitalized or changed as changing conditions demand.

Present agencies,—the Pulpit, the Bible School, the Church School of Missions, Woman's Missionary Societies, Missionary Circles and Endeavor Societies for young people, Intermediate Endeavor Societies and Triangle Clubs for eighth grade and High School young people, Junior Endeavor Societies and Mission Bands, Mission Study Classes for all groups within the church, Summer Missionary Conferences and Schools of Missions, with an ever increasing use of the rich missionary literature of the good day in which we are living, are all agencies which may be made richly effective in a great educational movement throughout the church. This whole program, inspired and vivified by the Word of God and by present significant accomplishments on the mission fields of the world, will challenge to new and ever increasing devotion.

A review of activities of the current year and of plans for the ensuing year through the above agencies will be helpful at this time.

### The Pastor

Increased interest in missions, great increases in money given for missionary work, increasing numbers of young men and women dedicating their lives to Christian service, and the deepening of the prayer life of many are encouraging fruitage from the efforts of years. As a rule pastors are primarily responsible for this wonderful increase in the work of the Kingdom. The United Christian Missionary Society will spare no effort to assist them with missionary literature and with plans for an increasingly effective program of missionary education in the local church. Interesting and up-to-date material is provided in books and periodicals and in leaflet form. Systematic courses of studies and programs, with rich supplementary material are provided for every group and organization within the church. Missionary rallies, stereopticon lectures and strong programs for missionary days are among special helps provided.

### The Bible School

The Bible school is, and will continue to be, the agency for reaching the greatest numbers with missionary stories, information and instruction. Every Bible school should have its missionary superintendent who is concentrating upon and responsible for missionary education.

For the current year a booklet, "The Missionary Committee in the Sunday School," is provided for missionary superintendents. The second outstanding material supplied is a book, "Stories of The Church at Home and Abroad," with the pictures, posters and accompanying booklet. Everything needful is prepared for effective teaching of missions to all grades in the Sunday school. If not already in use, orders should be sent in now for these materials. This series of studies will help in maintaining interest through the trying months just ahead.

For schools completing the above studies with June, a booklet containing eight Life Work programs is being provided for summer months.

Beginning with October systematic courses for all departments, presenting fresh material, with hand book and picture and poster illustrations for elementary grades, is being prepared. It is hoped that all schools will enjoy the benefit of these helps for regular missionary instruction and will place their orders early.

### The Church School of Missions

With live teachers and the fresh material provided in study books for all ages, the Church School of Missions will awaken any church, developing new life and zeal in its local work as well as for its world mission. Write for the booklet, and include a Church School of Missions in the local program for the ensuing year.

### Woman's Missionary Societies

A three-year graded course of study is being prepared for the use of Woman's Missionary Societies in their monthly meetings. The first year's work on "Mission Fields Around The World" is a series of twelve programs with the missions and missionaries of the United Christian Missionary Society. Since the diverse work of six separate boards has now been united, a review of all work under the United Society is timely. These programs are specially adapted for the use of new societies. Accompanying Bible studies based upon A. McLean's book, "Where the Book Speaks," are prepared for these programs and an outline will appear each month in WORLD CALL. This Topical Year Book is now from press. A copy should be provided for every member of the local society. Price 8 cents each, 85 cents the dozen. Supplementary leaflets and pictures will be mailed quarterly upon order. Cost for both 50c per quarter.

Programs for the second year in the graded course will also be ready for use in July meetings. The theme is, "Applied Christianity," or "The Missionaries at Work." Here the various forms of missionary work will be reviewed as educational, evangelistic, medical and industrial missions. A program article on the second-year's course will appear monthly in WORLD CALL. Rich supplementary leaflet material and pictures will be provided for this course also. A course of Bible studies on "Women of the New Testament" is provided in leaflet form. Topical Year Books will be from press by May 20. Supplementary helps will be mailed quarterly, upon receipt of orders, at a cost of 50c per quarter.

The third year of the graded course will not be provided this year.

**Graduates of the Akita, Japan, Kindergarten**

These all came together last year at the commencement time, some even coming from a distance. In America, with its great number of institutions of college and university rank, it is difficult to conceive of what great value the kindergarten may be, even to the older folks, in such a country as Japan.

### Missionary Circles

Following "The Pilgrimage," a new series of studies is now ready, presented in a program booklet, "A Circle of the Globe." These studies follow the outline prepared for the first year course giving a review of all work now carried by the United Christian Missionary Society.

Pictures and supplementary articles are provided for each month. These will be mailed quarterly on order at a cost of 50c per quarter.

### Christian Endeavor Societies

Topics for the regular missionary programs, based upon topics suggested by the United Society of Christian Endeavor, are provided in booklet form. These programs should be in the hands of the missionary committee of every society. A few dozen copies of the program for 1921 are still in stock and will be sent on order. Price 15c.

Many Christian Endeavor societies are using the regular program outlines and material prepared for Young People's Missionary Circles. Samples of these will be sent free on request.

### Intermediate Endeavor Societies and Triangle Clubs

For young people of High school and Junior High school grades a series of new programs will be ready in June. Theme, "The Real War After the War." Monthly programs with supplementary helps will be provided on the following topics:

The Crusade in Japan;
Battles above the Clouds, (In Tibet);
Campaign for a New China;
The Christian Invasion of India;
The Fight with Superstition in Africa;
Allies from other Americas;
Recruits from the Islands of the Sea;
Marshalling the Forces in America,—City Recruits, Rural Divisions, Highland Regiments;
Dusky Soldiers from the South;
The White Cross: Disabled Veterans, Caring for Dependents;
The Christian Crusade: The Army, The Home Base;
In Camp and Cantonment: College Cantonments, Officer's Training Camp, (The College of Missions).

These studies prepared for use of teen age young people may be used in any class or group of this age where missionary programs are needed. This is the age when boys and girls are lost from church attendance and activity in greatest numbers. To hold them constitutes a most vital responsibility.

### Junior Endeavor Societies and Mission Bands

Regular programs and most attractive stories, pictures, and illustrative materials are constantly provided for Juniors through our excellent children's missionary magazine, *The King's Builders*, published monthly by the United Christian Missionary Society. The subscription price is 50c a year. This magazine should be in every Christian home where there are children. It provides excellent material for teaching missions to elementary grades in the Sunday school and is indispensable for leaders and superintendents in Junior Endeavor societies and Mission Bands.

## Book Announcements

### Mission Study Books For All Grades

NEW books for 1921-22 published by the Missionary Education Movement are now coming from press. Never have churches of all communions been provided with a richer series of mission study books than for the ensuing year.

1. For the little people picture story sets with booklets are provided on "Children at Home in America," and "Children at Home Around the World." These will be found invaluable for use with beginners and primary classes.

2. Junior books of unusual interest on both home and foreign work are offered. "Stay-at-Home Journeys," is a book of stories of the homes of the children of America. This book from press in May is one of most thrilling interest. Every child should have the unalloyed delight of reading it or of hearing it read. "Under Many Flags" presents stories of famous missionaries of different countries whose experiences illustrate the many things missionaries must do and experience in their strange fields of service. This book presents enough adventure to interest even the most restless of the boys. One chapter describes Dr. Shelton's experiences with bandits on the roof of the world.

Elementary teachers and leaders for the Church School of Missions, in Bible schools, in Junior Endeavor societies and Mission Bands have great resources in these books. It is hoped that they will be used in every church in the brotherhood.

3. For Intermediates a book of famous missionaries, "A Noble Army," presents varied phases of missionary service in different parts of the world. This book is already from press. On Home Missions no new intermediate book will be published this year. "Making Life Count" merits a still wider use and will be carried again this year.

4. "Playing Square With Tomorrow," a book for young people on the challenge presented by the unfinished task in America, is strong and vital, meriting widest use among all young people's groups. On foreign missions, "World Friendship, Inc.," provides in most attractive style, excellent material for Bible school, Missionary Circle, Christian Endeavor society, or Church School of Missions courses.

5. For Adult groups two excellent new books on foreign missions, "The Kingdom and the Nations" and "The Why and How of Foreign Missions," (Revised edition), are provided; on home missions a most timely study text is provided in "From Survey to Service."

### The McLean Library

Every local congregation should have the invaluable and ageless material provided in these books.

1. "Where the Book Speaks" is as up-to-date on the Scriptural basis for world evangelization as is the Book itself.

2. The history of the beginnings of modern missions in Asia, Africa and throughout the world is changeless history. As recorded in the characteristic style of A. McLean in his great book "Epoch Makers of Modern Missions," if such men as Carey, Livingstone and Morrison may be called "Apostles of Missions," we have a veritable second book of the Acts of the Apostles. All generations must learn the stories of these great men. It is fitting that Disciples should have them as a heritage from the heart and pen of A. McLean. In the first year's studies of the graded course for local societies one topic for each study of foreign fields is based upon material found in Epoch Makers. All societies will need the McLean books in their permanent libraries.

3. "The History of the Foreign Christian Missionary Society" will be a valuable and necessary reference book for program work through coming years wherever the work of our missions and missionaries is under consideration.

4. "The Primacy of the Missionary" places before the thinking Christian in convincing way the actual place of missionary enterprise in the world program of God, and lays with undeniable power upon the heart of the believer a sense of individual responsibility.

Every missionary society will need these great books for program work through 1921, and for all coming years. The four volumes together with a large portrait of Brother McLean can be provided for $4.50.

Orders for all of the books and supplies suggested in this article will be filled by the United Christian Missionary Society, 1501 Locust Street, St. Louis, Missouri.

## All These Died in the Faith

Mrs. Frank Stiles, March 7, 1921, Youngstown, Ohio.

Mrs. Ella Downs Stonebraker, February 23, 1921, Cantril, Iowa. Charter member and first president of the Christian Woman's Board of Missions auxiliary.

Mrs. James Nelson, December 29, 1920, Delphi, Indiana. Age 74 years. An earnest missionary worker.

Emma Button Mason, March 23, 1921, Geneva, Ohio. Age 65 years.

Mrs. Mary K. Mendel, December 15, 1920, Bethany, West Virginia.

Mrs. B. M. Blount, widow of a minister, mother of a minister's wife, Mrs. E. S. Conner, and grandmother of Miss Lola B. Conner, January 31, 1921, Indianapolis, Indiana. Age 90 years.

Mrs. Pauline A. Young, January 29, 1921, Plymouth, Pennsylvania. A life member of the Woman's Missionary society.

Mrs. Ida Black, March 27, 1921, Anderson, Indiana. An active member of the church and missionary society, and a Bible teacher. Age 66 years.

Miss Betty Parker, Bloomington, Illinois. An ardent worker in all church activities. Age 75 years.

Mr. and Mrs. Q. A. Randall, East Liberty, Ohio.

Mrs. Alice Wilde, April 8, 1921, Rockford, Iowa.

Miss Gretta Lowry, April 10, 1921, Seymour, Iowa.

SPOKANE [illegible] UNIVERSITY

# "We Only Await the Workers"

By E. A. JOHNSTON

The School in the Alley Way at Wema

Passage between the Hospital and the Johnstons' kitchen; farm products at far end; Mrs. Johnston teaches the boys.

I HAVE made two trips to Wema since the last time I reported; one in August-September and the other in October. Mrs. Johnston and Allan went on the latter trip, which was made in the Oregon and which took the members of the Field Advisory Committee to a meeting at Mondombe. Mr. and Mrs. Hensey, on a visit to the folk there, Mr. Hedges and Dr. and Mrs. Pearson were the other members of the party.

Allan was a wonder to the people around Wema. I do not know whether he was the first white child that any of them had seen, but for many of them he doubtless was. One day two old women ventured in through the front gate about half way up to the house; there they stopped and stood peering in, their eyes bulging and their mouths gaping wide. Mrs. Johnston called to them to come up, but they turned and ran. Whenever she walked out with Allan there would gather a crowd of youngsters and women, fairly falling over one another to get a peep into the boy's face and if he said something in their tongue, loud were the exclamations of wonder and delight.

The little mud house had three rooms, two of which are closed in, the other open in front. We lived in the latter and one of the closed rooms using the third for a general store room. There is a small mud kitchen at the rear and, fortunately, on the other trip I had taken up an old cookstove that we had so, though rather crowded, we passed a pleasant eight days. Mrs. Johnston went to school and gave the school teachers a little instruction on how to teach. I tried to have a class every day for all the evangelists and teachers, giving them some readings in John's Gospel. There were three enquirers who were ready so we baptized them. We were away from Monieka just two weeks and two days.

On the August trip there were several things worthy of note. I went up on the Steamer Equatoriale (the old Livingstone, once owned by the Congo Balolo Mission and sold because too big for their use). The natives call her the "Hawk" because she is so fast—the fastest on the Busira-Tahuapa. She now belongs to one of the trading companies. At Boende they call her the "whiskey boat." What a shame! And more the shame that she has for years been plying up these rivers in the interest of commerce and only in these later days are we getting up the same river to the most densely populated section of our field with the "Good News," as the natives call the Oregon! The Wema field, perhaps the most densely peopled section in the equator district, must wait still longer because we have not the workers to go in and open up this work.

We talk a great deal about the Mohammedan invasion. How are we to keep them out? A barrier of stations across the continent will not do it. The people here have religious freedom guaranteed them. We have no monopoly, no more than have the Catholics who are in control of the government in Belgium, itself, at present. If the Mohammedans wish to come they can. They are not only to the north of us, but also to the east and even to the south. We could well finish boxing the compass and say that, as they come from the West Coast, they are west of us also. There are right now dormant villages of Mohammedan natives, left when the Arabs were driven out. To the south east of the Mondombe field and on the Equatoriale, the engineer is a big, fine appearing, English speaking, Senegambian Mohammedan.

One does not have to go to Europe to find labor troubles and strikes. We get our share and one of the biggest problems that the Mission has to face today is that of the demand for higher pay coupled with an appalling scarcity of labor. Added to this is the refusal of the outlying villages to supply the colonies of workmen with sufficient food. One reason that led to the August trip was news of a strike for higher pay. There are now seven companies represented at Wema besides five at Boende and one in between the two places. A trader had come in and raised the wage standard. My men were not satisfied, naturally, but that hardly justified one of them in shooting up the teachers. It happened that the arrow struck the chair on which the teacher's wife was sitting instead of the woman, or there might have been serious results. The people of the section often go armed. It was not long ago that a woman was killed and supposedly eaten in one of the Wema villages; the old, hereditary, but deposed chief, being suspected of the deed, but another man having to serve the prison term that was meted out for

Grown at Wema, Congo Belge, Africa, 1920

Original seed from America acclimatized through a period of years by the Hedges, Johnstons and Jaggards—Missionaries of the United Christian Missionary Society.

the crime. They are still a bit wild you see. We adjusted the wage matter, of course, but for how long is to be seen.

An encouraging incident was the volunteering on the part of village natives to help get my goods up to the house. It was the first time that any of them had ever done so to my knowledge.

Another interesting incident was the marching of the hosts to pay their tax. Village after village came in with their chiefs to pay the annual head tax. We have estimated the field for Wema to contain around a hundred thousand people.

A final touch of interest was added for the white man when he was out trying to get some pictures. A little withered up old heathen woman stepped up and saluted, as some have learned to do to the state officials, and began after that to give one of the completest orations that it has been his privilege to hear in the native tongue. He stood spellbound, you may be sure. The gestures were perfect, the argument was well reasoned and ended in a definite appeal. As he is not yet acquainted with the dialect of those parts, the white man missed much of it and wondered what it was all about, beginning to fear that he was about to be dragged into one of the endless marriage palavers of the country when, greatly to his relief, he made out that it was only the anxious mother of a boy who had gone over to the English Mission at Monpena and who, now that the white man had come to Wema, wished to come back home and work for us. He, with his influence over that mother and others, will be another added to the little colony of Christians; one family of enquirers a year ago, now several Christian families and enquirers. This Christian colony is growing on the down river side of the station and will probably one day be Wema Christian village if all goes well.

The whole work calls us incessantly; we only await the workers!

**Three Missionaries from One Home**

The parents are Mr. and Mrs. A. E. Major, of Whitewright, Texas; the missionary sisters, left to right, are Miss Gertrude Major, of the Mexican Mission, San Antonio, Texas; Dr. Leta M. Pickett, of the Philippines; Miss Laura Lynne Major, of Luchowfu, China; the man standing is Dr. C. L. Pickett, of the Philippines; the children (now nearly grown) are Lindley, Harold and Lois Pickett.

# The Ministerial Pension

January 13, 1921.

My dear Brother Warren:

I have been investigating old line insurance and have the feeling that I can get more protection for the money than the Pension certificate guarantees. But of this I am not certain.

Would you be kind enough to answer two questions: first, what is the present status of the pension certificate? By this I mean, if I were to become disabled or die today, what would my wife receive, including the guarantee from my annual dues and the amount contributed by the churches?

Second, is it contemplated on any fifth anniversary, when the Board of Trustees investigates the Pension fund, that the rates will be decreased rather than increased? If I can have these two questions cleared up in my own mind I will then be prepared to draw the proper conclusions.

Most cordially yours,

Dear Brother:

Your questions are right to the point and it is a pleasure to answer them.

First. Your Pension certificate affords you three sorts of protection. With the present development of the fund you would receive $200 a year if permanently and totally disabled. Even if there should be no further growth you will have $200 a year when 65 years of age. If you should die your wife would receive $120 yearly.

Second. It is hardly likely that the review of the five year period will change the rates; certainly not materially.

If your investigation of old line insurance leads you to think you can get more protection for the same outlay with a commercial company than you can in the pension system, you need to investigate further, or rather stop your investigation and indulge in a little plain arithmetic.

No organization, commercial or religious, can possibly give more than is paid for. Some insurance agents have a way of juggling figures to make the contrary appear, but you know that it is impossible. Not only must the policy-holders of commercial companies pay for all they get, but they must also bear the cost of the company's operation and promotion including the commissions of the agents.

In the pension system you have the absolute certainty of all that you pay for, even if the churches should do nothing. But the church contributions already have matched the preachers' own payments so that for every dollar invested you have two dollars of value in your pension certificate and this with the merely nominal expense for promotion and administration borne principally by the churches.

Furthermore the experience of other Protestant bodies and the growing conscience of our own people both assure us that it will not be many years until the churches will be providing the maximum of four times as much as the preachers pay, so that each certificate holder will eventually get five dollars for every dollar he invests.

Heartily yours,

W. R. WARREN.

* * *

February 2, 1921.

My dear Brother Warren:

Your letter of recent date is before me and I appreciate very much your statement regarding the pension certificate. I am enclosing check for $43.95, payment of the annual dues, which I delayed paying until I could hear from you. This payment is one month behind time, and if there is any interest charge or penalty attached to such delay, please notify me.

Please pardon the delay and believe me, with all good wishes,

Your sincere friend,

## G. I. Hoover

AT the recent annual meeting of the Board of Education, G. I. Hoover of Indianapolis, was called to become an associate secretary of the Board. He will take up the active duties of his office on June 1, 1921. Mr. Hoover will have direct oversight of the Promotional Department, which department has to do with the promoting of the regular budget offerings for education from the churches, which will be done in conjunction with the twenty-eight colleges which hold membership on the Board. The Department will also cooperate with the colleges in conducting endowment and building campaigns. The calling of Mr. Hoover is one of the steps which the Board of Education is taking to carry forward an enlarged program of Christian education for the Churches of Christ.

Mr. Hoover comes to his new task fully qualified in every way for it. For the past seven years and more, he has been the State Evangelist for the Eastern Indiana District and has accomplished a monumental piece of work. Those who are in position to know, say, that the district supervised by Brother Hoover is the finest piece of efficient, spiritual and missionary cooperation and organization, to be found anywhere in our brotherhood. The churches in that district, during these seven years, have been

G. I. Hoover

led into larger things for the Kingdom of God and its advancement. Before that, Mr. Hoover was a minister with an unusually successful career.

Brother Hoover brings to his new work a knowledge of the local church and its needs; the problems of the minister and his viewpoint; an evangelistic passion (he is at the present time vice-president of the National Evangelistic Association) which has borne rich fruitage; an acquaintance and sympathy with all the work which we as a people are seeking to do; and an academic training which gives him a true perspective and appreciation of the vital problem and importance of Christian education among us. He was educated at Denison University and Hiram College, receiving the A.B. degree from the latter institution. Later he went to Chicago University, where he spent four years in post-graduate work, taking there the Master of Arts and the Bachelor of Divinity degrees and, in addition, doing one year's work toward the degree of Doctor of Philosophy. This excellent training, which has since been tested by successful experience among the churches, gives to G. I. Hoover a unique equipment for the great work to which he has been called.

Mr. Hoover combines in a marked way certain qualities of mind and heart that are rarely found. He is a Christian statesman in the highest and best sense of that term. He believes absolutely in our people and their mission in the world. Coming as he does from three generations of loyal and devoted members of the Christian church, he has known from childhood the genius and necessity of the restoration movement. Coupled with this is his vision of the necessity for Christian education, which is indigenous to this movement and which cannot be logically escaped, but which alas, most of our folk have never recognized. This high vision amounts to a holy passion with Brother Hoover and it has been this vision and passion, which has caused him to turn aside from other calls and fields and to give himself with complete abandonment to assisting in the building of a program of education for the Disciples of Christ.

# Civic Pride in a New Church Building

By P. H. MEARS

THE Athens, Alabama, Christian Church had its beginning about thirty years ago when a few loyal disciples met on the Lord's Day in rented halls and offices for the Lord's Supper and worship. About twenty-five years ago O. P. Speigel organized the church with a small band of enthusiastic workers.

Twenty years ago a small brick building was erected which was used as the home of the congregation until we moved into our new church home a few months ago. Those who have been with the church from its beginning and whose names are worthy of special mention are Mr. and Mrs. W. Y. Haggard, Mr. and Mrs. W. L. Martin, Mr. and Mrs. C. D. Glaze, Mrs. Aurora P. McClellan and Mrs. Mollie Martin.

The writer was called to the Athens Church something more than two years ago, just before the signing of the armistice, with the understanding that as early as seemed practical after the restoration of peace there would be a new building erected. Our old building had become inadequate for the needs of the congregation and Bible school. In the spring of 1919 we launched a building program the result of which was the raising of nearly twenty thousand dollars in pledges, which was wonderful for a beginning. This was only about one-half the amount we needed for the erection of a plant that would meet the real needs of the work, but just where the other twenty thousand was to be gotten we could not see without help from the outside. The Board of Church Extension came to our rescue with a loan of ten thousand dollars. This greatly encouraged the congregation and at once we began getting out plans for the new church. These plans were furnished us by A. A. Honeywell, Kokomo, Indiana, and were as fine a set of plans as were ever used by a church in this part of the country. One must see the building in order to appreciate its simple beauty. The regular lines of architecture and its massive appearance, with its beautiful windows, nearly every one of which is a memorial to some loyal member, make a pleasing addition to the town of Athens. It is the best church building in the town and all the citizens are proud of it. Before the completion of the building it became apparent that five thousand dollars more was needed to complete the work. This was last fall when it was impossible to raise money locally, so the Board of Church Extension once more came to our rescue with the needed amount. Today we have a plant worth fifty thousand dollars which is taking care of all departments of the work. Although we have been occupying the new building only a short time, it is not hard to estimate its value to the cause of the "apostolic plea" in the community. All departments of the church are now growing in numbers and efficiency. Our Bible school has grown perhaps more than any other department of the work. Today we are one of the four one hundred per cent schools in Alabama, with the best superintendent known to us in the person of S. A. Davis. Much credit is also due his well organized staff of officers and teachers. A better system of Bible school work would be hard to find. T. W. Spencer, our efficient secretary, is worthy of commendation. This growth would have been impossible in the old building for there we had no place for the young people's meetings. Last night we had more than one hundred people in the Christian Endeavor service and a most inspiring program led by a young college girl. The attendance is growing and the interest deepening in the preaching services. People are attending our church today who never attended the Christian church before. The new building, increasing the efficiency and enthusiasm of the work, has given us an influence in the community that we could never have gained without this splendid plant. Our people are catching a broader vision of their possibilities in this community as they have never seen them before. A more loyal or more united band of disciples would be hard to find.

Our success is due largely to the Church Extension Board for they helped us when we were unable to help ourselves.

The New Church Building, Athens, Alabama

# Women's Missionary Societies and Circles

## Program Helps

THE preparation of a three-year, graded series of programs for use of adult and young people's missionary meetings has been authorized by the Executive Committee of the United Christian Missionary Society.

Outlines for first-year and second-year programs, beginning with this issue, will be presented monthly in WORLD CALL.

**FIRST YEAR PROGRAM**

FIRST MONTH

*The Commission*

HYMN
PRAYER
BUSINESS
DEVOTIONAL PERIOD
- Hymn
- Bible Study
  - The New Testament a Missionary Volume
- Prayer

SPECIAL MUSIC
LESSON
- The Commission and the Call
- Assignment of Commissions
- WORLD CALL and its Uses

DISCUSSION
THROUGH THE EYE GATE
ECHOES FROM EVERYWHERE
"PRAY YE"
OFFERING AND BENEDICTION

PROGRAM HELPS:

Leaflets: Outline of the Year's Work, 5c;
WORLD CALL and Its Uses, 5c;
Special Bible Study,—"The New Testament a Missionary Volume," from "Where the Book Speaks," Chapter I.
Poster pictures on The Commission and the Call, 10c;
Echoes from Everywhere,—Missionary Review of the World, $2.00 per year through the United Christian Missionary Society; WORLD CALL, $1.50 per year.

### Bible Study

**The New Testament a Missionary Volume**
**—Isaiah 1:2**

**Based Upon "Where the Book Speaks" by A. McLean, Chapter I**

The Bible studies for Women's Missionary Societies and Young Women's Circles for the year beginning July, 1921, are based upon our late Brother A. McLean's book "Where The Book Speaks." Twelve of the twenty-one chapters of the book have been selected for this purpose and outlines of these chapters will appear month by month in WORLD CALL beginning with the current number. Each society should procure a copy of "Where the Book Speaks" (.75) to be used in additional preparation of the Bible studies for the meetings.

THE book we call the New Testament is a missionary volume. Some one has said of it that "it is composed of four biographies, a book of travel, a bundle of letters and a dream." The biographies (Gospels) are stories of the life of the first Christian missionary, Christ. The book of travels (Acts) records the journeys of the missionaries of the Apostolic church, Peter, Paul, Barnabas and others. The bundle of letters (Epistles) are letters written by the early missionaries to the churches they had established or other churches or to individuals. The dream (Revelation) is John's beatific vision of the church triumphant over the earth and all its peoples.

The New Testament is the greatest missionary volume that ever has been or ever will be written. The Gospels furnish the missionary with his message, namely that Jesus is the Christ, the Son of the Living God. They reveal the aims and purposes of Christ, which were neither provincial, nor national, but universal. In the Gospels we hear Him say, "Other sheep I have which are not of this fold"; "For God so loved the world"; "I am the light of the world"; "And I, if I be lifted up from the earth will draw all men unto me"; "And this gospel of the Kingdom shall be preached in the whole world."

The name given to the twelve men that He appointed, that He might send them forth to preach, indicates that Christianity is essentially a missionary religion. Luke tells us that He named them apostles or missionaries. They were not theologians or ecclesiastics or prelates or philosophers, but messengers. These men named incarnated the missionary passion; they were what their names signified. "And every day in the temple and at home, they ceased not to teach and to preach Jesus as the Christ."

The Gospels culminate in the Great Commission. All that goes before leads up to this and prepares for it. All that follows is a result of obedience to the Commission. The Gospel or "glad tidings" are not "tidings" at all to such as are ignorant of them. They are not "good" except to those who hear them. Tidings that are not made known possess only potential value. It is the very essence of good tidings that they be proclaimed. The first impulse of a healthy mind on hearing a good thing is to pass it on. The Gospels furnish glad tidings and the Great Commission commands that they be proclaimed throughout the world.

The book of Acts is spoken of as a book of conversions and it is. It is sometimes referred to as the Gospel of the Holy Spirit, and it is that. But the Acts is first of all and last of all and most of all an inspired record of the missionary activity of the church in the first decades of its existence. The heart of the Acts is, "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth."

The Epistles, what are they? For the most part they are letters written by missionaries to mission churches which they founded. The field was large, the workers few, the problems many. Sometimes the apostles could go in person to a church having a problem, sometimes they could not; then they wrote letters and discussed the problem and gave advice and admonition and command.

Whatever else the Book of Revelation is it is primarily a forecast of the final victory of Christ and His Church, when all rule and all authority and all power opposed to Christ shall be abolished and when He shall reign from pole to pole with undivided and undisputed sway. The heart of the book is, "The Kingdom of this world is become the Kingdom of our Lord and of His Christ, and He shall reign forever and ever." John saw the nations walking in the light of the Holy City.

Thus the New Testament is a missionary volume throughout. What the spinal column is to the body that the missionary idea is to the New Testament. One might as well think that he could cut the spinal column out of the body without destroying the body as to cut the missionary significance out of the Book without destroying it. One of our most gifted men has said that if you were to cut missions out of the New Testament it would bleed to death. What would be left? The covers, the margins and perhaps the very short Epistles of Philemon, Second John and Jude.

**SECOND YEAR PROGRAM**

FIRST MONTH

*In the Land of the Rising Sun*

HYMN
PRAYER
BUSINESS
DEVOTIONAL PERIOD
- Hymn
- Bible Study "And her name was Elizabeth."
- Prayer

SPECIAL MUSIC
LESSON
- Japan
  1. Natural, and Human Resources
  2. Intellectual Capacities, and Educational Work
  3. Social Conditions, and Conservation of Life
  4. Industry, and the "Gospel of Labor"
  5. Governmental Policies and Missionary Statesmanship

DISCUSSION
THROUGH THE EYE GATE
ECHOES FROM EVERYWHERE
"PRAY YE:"
OFFERING AND BENEDICTION

PROGRAM HELPS:

Leaflets: One on each of the five program topics, 10c.
Pictures for "Through the Eye Gate," 10c.
Bible Study Booklet, "Women of the New Testament," 8c.
Special Article, "In the Land of the Rising Sun," WORLD CALL for June.

Every redeemed soul should know that in opposing missions he is opposing Christ and hindering the work for which He died on the Cross. To be indifferent to missions is to be indifferent to the cause that lies closest to the heart of Him whom we profess to serve. To have no share in the greatest work ever given to the children of men is to invite self-impoverishment and to miss the greatest blessing that God is waiting to give to those who obey. It is for every believer to put himself in line with Christ's gracious purpose and assist Him to the fullest in giving the gospel of salvation to all creation under Heaven.

## Headquarters Notes

Mr. and Mrs. Stipp and Leslie Wolfe, home on furlough from the Philippines, were in the office on April 14, talking with the members of the Foreign Department regarding our mission work in the Islands. Dr. Jenny Cozier was also in the office on May 4 and 5. She returns to her work in India this fall, after a special course of study during the winter in New York City.

* * *

Mrs. Anderson has just returned from a field trip, in conferences and conventions in the West and Northwest. She goes immediately into conventions in Virginia, Maryland and New York, to be gone until the middle of June.

* * *

On May 3, the commission for Jamaica sailed from New York. There were Mrs. Cunningham and Mr. Yocum from the United Society, Stephen E. Fisher, pastor of the Champaign, Illinois, Church and member of the Executive Committee of the United Christian Missionary Society and Leslie Wolfe, on furlough from the Philippines. Three of the commission will return to the States in about six weeks, while Mr. Wolfe will remain as much longer as may seem necessary. Mrs. Yocum and Mrs. Cunningham's mother went with the party.

* * *

Nora Darnall, the new superintendent of the boys' and girls' missionary work, has moved to St. Louis from Indianapolis. From here she will direct her work in the future and will publish *King's Builders* in St. Louis. Miss Lida Gilbert of Indianapolis, who was so long associated with Mrs. Payne and later with Mrs. Jackson, has also come to join Miss Darnall in her work.

* * *

On May 3, the general field workers engaged in the Underwriting Campaign in the central states, were called to Headquarters for a special conference, under the direction of A. E. Cory who has just returned from a series of conferences in California and Colorado. Those here for the conference were J. A. Serena, E. S. Muckley, F. E. Smith, E. M. Bowman of New York, J. H. Mohorter, G. H. Muckley, John H. Booth, H. H. Peters, John H. Wood, Milo J. Smith, A. D. Harmon, I. J. Cahill, M. Lee Sorey, H. O. Pritchard, Stephen J. Corey, H. G. Bowden, F. W. Burnham, Bert Wilson and Miss Trout. These are some of the workers who have been giving practically full time in the field since April 4 for the raising of the Underwritings. The day was spent in hearing the reports and in conference on the future plans for the general clean-up by June 4.

* * *

Neville Plopper, the seventeen year old son and the eldest of the children of C. W. Plopper, one of the treasurers of the United Christian Missionary Society, died on May 1. Raymond, the second son, died last October and was buried in St. Louis. It has indeed been a great sorrow in such a brief space of time and the sympathy of all is with Mr. and Mrs. Plopper. One little daughter and son are left.

* * *

WORLD CALL has received from Miss Minnie Usher of Oakdale, Iowa, complete files of the *Christian Monitor* from 1869 to 1876 inclusive. These had been preserved with care by her foster parents and become a valuable addition to the records at headquarters, both because of their direct historical value and because WORLD CALL is the lineal successor of the *Christian Monitor* through the *Missionary Tidings*.

* * *

It is with deep regret that we must announce the resignation of Mrs. Payne from the executive staff of the United Christian Missionary Society. It was with real sacrifice that she came when Headquarters moved to St. Louis and now, since the death of her only brother, it has seemed absolutely necessary that she return to her home. It is the first break for a number of years among the women who so long made up the secretarial staff of the Christian Woman's Board of Missions.

# Echoes from Everywhere

### A Book with an Unusual Message

An order has just been received for "Where the Book Speaks" by A. McLean, from Isaac Watson, pastor of the Trinity Baptist Church, Manchester, England. He speaks of having seen a copy in the hands of another Englishman and says that he was deeply stirred by its unusual exposition on the missionary teaching of the Bible.

### The Joy of a Visitor From Home

Mrs. Atwater and Miss Robison left us March 5, for Havana and Panama. Their visit with us brought more cheer and joy than I could describe to you. Such wonderful days of blessing they were and each day more than filled with conferences and the necessary trips to see the work. I'm sure we shall all be better missionaries now. We never could be just the same after such days of inspiration.

On Sunday, February 27, the new church building at Vega Alta was dedicated. Mrs. Atwater gave a message to those present, urging fidelity and Christian service upon the members and expressing her purpose to follow with interest their growth in the Christian life and in their efforts in the evangelization of their town.

V. C. CARPENTER.

*Bayamon, Porto Rico.*

### Kindergarten Conference In Akita

Missionaries from five different Japanese cities met in Akita for conference, January 27 and 28. There were six visiting missionaries from Episcopal, Methodist and Presbyterian churches and seven Japanese teachers from these same denominations. The total attendance was twenty-one. They visited the local kindergartens in the morning and joined in the conferences in the afternoon. The conference included papers on kindergarten subjects, with formal exchange of experience, encouragements and discouragements. All seemed to feel great inspiration and help in thus discussing together the possibilities and problems.

GRETCHEN GARST.

### Another First Sermon of Garfield

I notice in the May number of WORLD CALL a pleasing article on page 43, entitled "Garfield's First Sermon." I write to question the accuracy of time and place of this first sermon. Being somewhat familiar with Garfield's surroundings at Hiram, I turned to "Garfield and Education" by B. A. Hinsdale, page 38, where I find this statement: "It was in the winter of 1853-54 that Garfield preached his first sermon in Hiram and made his first chapel lecture." Later in 1854 he was at Williams College. Historically I think Mr. Moses is not correct. This is important as a matter of history.

C. W. HEMRY.

(*Continued on page 59.*)

### Hidden Answers

1. What does June 30 mean to you?
2. Why is Nantungchow in the limelight?
3. What is the year's aim for annuity gifts?
4. What else must the missionaries in India do in addition to preaching the gospel?
5. Who are visiting South America? Who are visiting Jamaica?
6. What did the rainbow seem to promise?
7. What is good teaching for India?
8. What did Miss Clawson say about one girl?
9. We must go forward in work for the Kingdom with what four qualities?
10. In what way can missionary vision and impulse be brought into a church?
11. What was Mr. Johnston's last statement?
12. What new secretary is added to the Board of Education? To the faculty of the College of Missions?
13. Why was the young teacher able to do so much for the Kingdom?
14. What surprising new things are seen in the Philippines?

# Odell's Light in India

By G. O. BELL

**The Church Board, Odell, Nebraska**

The pastor, G. O. Bell, is in the insert to the left. The picture of Church H. Smiley, whom the church is to support, will be seen in the India group on page 7.

*"How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"—Rom.* 10:14, 15.

THE doors of the whole world are open to the gospel of Christ as they have never been before. Not only are they open but from many of the dark lands come appeals for the gospel because they are learning that it is the "power of God unto salvation." It is throwing a challenge to us that we dare not refuse.

The answer to this challenge must come in action and not in words. The churches of America must arouse themselves to the great needs. The Christian people must clarify their vision and set their aims high. For a church to realize its high aims two things are essential; (1) Willing workers. The church must find and train young people who are willing to give themselves to the cause of Christ. (2) Willing givers. The churches must be sacrificial givers if Christ is to be made known to all nations.

Never in the progress of the world have young people had a greater opportunity to serve humanity. Christ is still saying, "Come follow me, and I will make you fishers of men." And to every young person with vision and sympathy for a dying humanity He is saying, "Go teach."

The Odell, Nebraska, Church has heard and answered the call. They have become willing givers to the great cause. They have planted their feet upon the solid rock and are going forward in one of the greatest enterprises ever undertaken by a church of its size. The Church is small, having less than one hundred members, but with its vision it will soon grow.

This small group of people have manfully taken it upon themselves to support C. H. Smiley on the mission fields of India. In taking up this responsibility they are not renouncing their other duties, as education and local work, but they will be stimulated.

The plan by which the Church "put across" this program was very unique. On January 16 a program was prepared and the day was designated as "Smiley Day." The program consisted of special music and a sermon on "Odell's Light in India." The sermon was preached by G. O. Bell, the pastor. As a part of the program a board in the form of a lighthouse had been prepared, covered with the pledge cards. Each card was tacked face down, and on the back of the card in large figures was the amount of the pledge. Two one hundred dollar pledges were prepared which exactly covered the name "Smiley" at the foot of the light house, and the other cards were placed around these until the entire board was covered. The pledges necessary to support Brother Smiley were represented on the board.

After the sermon the pledges were taken. They were started at one hundred dollars. When the two one hundred dollar pledges were made, the cards that concealed the word "Smiley" were taken off. This aroused curiosity as to what else the board might contain and in a few moments every card was off and the church had pledged itself to support Brother Smiley in his work in India.

A message was sent to him immediately telling him of Odell's decision. In the joyful assumption of this responsibility Odell has flung a challenge to the other churches of our brotherhood.

The gospel will never be preached in heathen lands if we fail to heed Christ's command to go and refuse to hear humanity's call for workers. Paul, the great missionary of God, said, "How shall they hear without a preacher? And how shall they preach except they be sent?" If young men and women are to give their lives to the cause of Christianity it must be made possible by the Christian people of Christian America. No other people have so great resources or willingness to perform such a task.

Odell is sending a bright light to a dark land. Brother Smiley's sincerity and consecration will make him a great lighthouse of God's truth in a dark land. Through him God can light the pathway of many a weary seeker for the truth. With Brother Smiley will go the money and prayers of the people of Odell.

## What Would You Do?

I HARDLY know what part of my new work to introduce you to first. The most taxing is our work at Tsuchizaki, the next town on the railroad north of here. It is the seaport of Akita city and the spot where our first missionaries landed almost forty years ago. We, my Bible woman, my language teacher and I, go every week on Tuesdays for Sunday school and preaching service, and once a month for a woman's meeting. The church is a small one-room building, built in European style, with an upstairs room unfinished except for a floor. It has a few benches, a pulpit, a folding baby organ and a stove in it, and on every Tuesday evening it has about one hundred twenty of the liveliest boys and girls crowded into it that you ever imagined—street urchins, chiefly, who stone the building or snow-ball it, according to the season, until the doors are opened. It takes eternal vigilance on the part of the teachers to keep even a semblance of decent behavior. I told the teachers the other day that we would have to interpret the exhortation, "Watch and pray lest ye fall into temptation," to mean, that while one prays two will watch to keep the boys from falling into the temptation of pinching each other.

Why are they so obstreperous and why can't we calm them down and make it a quiet, orderly service of worship? Answer me this. What would you do if you had seventy-five boys in a one room Sunday school, after forty-five girls had been sent

**A Little Mother in Japan**

The older, a kindergarten child in Akita, has her baby sister strapped upon her back.

upstairs to sit on the bare, wooden floor? What would you do in the opening exercises of your Sunday school if every seat was full and if children were packed in so tightly that they were sitting on the floor, in the aisles and squeezed right up tightly against the very platform?

But every week there they are ready for us when we get there, often coming to the station to meet us, and every week they hear some part of God's Word and of Christ's life.

There are six Christians, four men and two women, in this church and they are very faithful and independent.

This letter carries to you my great hope that you will see more clearly than ever the tremendous need of the Tsuchizakis of every land. Especially you will be thinking of our great apostle of Foreign Missions, Brother McLean, whose Home-going leaves so many saddened hearts, but who still lives in an especial way in the life of every missionary our church has ever sent out. He is the spirit of Foreign Missions in our brotherhood. May his life of unselfish, unwavering service for world-wide missions, inspire us to real sacrifice in our offering.

*Akita, Japan.* MARY F. LEDIARD.

Kindergarten Children Starting for Home, Akita, Japan

# Student Evangelization at Laoag

## By A. G. SAUNDERS

IN the High school and Normal school at Laoag, Philippine Islands, there are in the neighborhood of 1,200 students. These young people are the flower of the northern youth in this country. They offer us a truly wonderful field of opportunity.

A fine girls' dormitory is being conducted by Miss Ellis, who has taken it over for the present on account of the illness of Miss Eberle. Miss Adamson cares for the school for training Bible women, which is run in connection with the dormitory and is also managing the entire evangelistic work of the province during the furlough of Mr. Stipp. These young women felt that a special effort should be made in behalf of the students, before the school year closed. All in touch with the situation agreed and, accordingly, the writer went to Laoag from Vigan to do the preaching. The work was an experiment. A little printed matter was issued in English to arrest the attention of those whom we sought.

The meetings began Sunday evening, February 6. The sermons were made as simple as possible and sought to answer common questions, such as the origin of the church, and to deal with the things we usually refer to as "first principles." Doctor Pickett once offered a word of advice to a new missionary at Laoag who was inclined to become flowery. The Doctor said to him, "Brother, you must put your cookies on a low shelf if you want these people to get them!" This principle was followed in the meetings.

The opening meeting saw a gathering of about a hundred young men and women. Their interest was keen and unmistakable. At the close of the service a young man came forward to make the good confession. The interest did not waver from the start to the finish. The interests of Laoag are supposed to be cared for in the other world by someone called San Guillermo, in other words Saint William! During the week San Guillermo's annual fiesta which, of course, is the great annual holiday of Laoag, arrived. At four in the morning several pounding mortars shivered and shattered our slumbers; all day long perspiring multitudes suffered in the sun and imagined they were enjoying life; a baby contest kept harried nurses struggling for breath between the measuring and the weighing of the astonished infants; a shabby and faded religious procession stirred up the dust in the early evening; two picture shows blazed upon the hour of our meeting—and several other hours also; and the ever popular "comedy," screeched itself far into the tropical night. Notwithstanding all of this the interest in our meetings did not abate. A function at the High school Saturday evening made us late, but that doesn't matter in the Philippines. To be early, except for school, is too much to expect of anybody! Each evening we had from 120 to 130 students to whom to present the gospel. What a challenge! What a responsibility!

The number who made the good confession, nineteen, was also a surprise. There were thirteen boys and six girls, one of the latter a teacher in the public schools. This result means more here than at home. In some cases the young people ran the risk of receiving no more help from their parents for their education. A number had to brave the wrath of those they loved. Yet sixteen were baptized the closing Sunday afternoon in the Laoag river. It was a most beautiful spectacle with the glory of sunset resting upon the sky. The most delightful feature of the solemn occasion was the spirit of reverence on all sides. There was no levity. It was an hour of dedication, surrender, triumph.

A few years ago it was impossible to get a class of more than two or three young women at our Sunday school. Today it is far different. At the girls' dormitory we had a combined class of 60. At the chapel Miss Ellis taught 30 girls and Doctor Pickett a like number of youths. All these classes, besides others, were in English. At the Lord's Supper, Doctor Samonte, a Laoag lad, trained at Drake and in an American medical college, married to one of the trained Filipino nurses, presided. Included among the deacons was a lieutenant of the constabulary in white uniform and shining buttons. There are now young men and women in the Laoag church who never knew anything but our own work. They were born and brought up in Christian homes. They were never Roman Catholics, but things are changing and developing at Laoag, and, while there is plenty that is disheartening about this missionary business, such occasions as the one recounted speak only of a glorious future. It proves that the work is worth while, and it promises a glad Christian life for unborn generations.

A new dormitory is now going up at Laoag, an imposing cement building, the gift of Mr. Adamson of the Akron, Ohio, church. It will give a Christian home for nearly one hundred girls, and will be a powerful aid to our work. But there ought to be a dormitory for boys and young men as well. There are hundreds of lads living under bad conditions in the town, but, in many cases, they long to be away from temptation and ask for better things. There are not many places on earth where we as a people have a greater opportunity than at Laoag among the young people in the schools. Opportunities are passing from us forever. No work could be more delightful and, in this country, no work is more fruitful unto the salvation of souls and the uplift of splendid lives.

# Livingston Academy

The Sarah Preston Dormitory

LIVINGSTON ACADEMY, which was one of the Centennial schools of the Christian Woman's Board of Missions, is located at Livingston, Overton County, Tennessee. There is no other accredited High school in this county nor in several of the near by counties.

The attendance this year is 640. Of this number 480 are in the elementary grades and 160 in the High school. During the year, including the summer school, there is an attendance of about 125 rural teachers. Tennessee is short 3,000 teachers for its rural districts. At the present time there are twenty-two graduates of Livingston attending higher institutions of learning. Some of these are preparing for the ministry and the mission fields.

Livingston Academy is a member of the Southern Association of Colleges and Schools. Its graduates are admitted to any college or university of this Association. The school is accredited at the Bureau of Education at Washington which gives its graduates access to West Point.

The above picture is of the Sarah Preston Home, the dormitory for girls and teachers. The building was the gift of Thad. E. Preston of Ionia, Michigan, as a memorial for his mother.

Plans for a new school building have been secured. The old school building which was a large frame structure, has been moved and reinforced with brick. It is now attractive and comfortable. A new heating plant adequate for both buildings has been installed. The citizens of Livingston and vicinity are giving $25,000.00 for this building enterprise which will require an additional $50,000.00 to be supplied by the United Society and friends of the work. The regular budget for the maintenance of the work is almost $22,000.00.

# Notable Addition to College of Missions Faculty

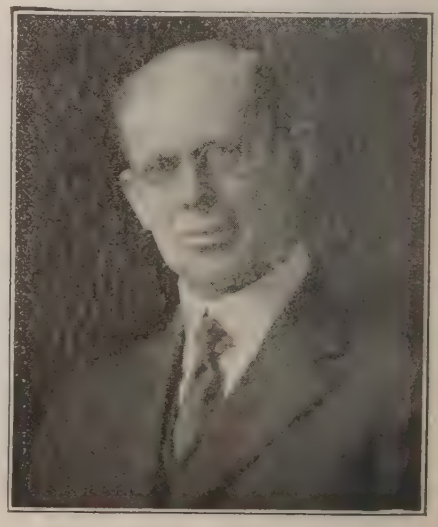
THE College of Missions at Indianapolis announces the addition to its professoriate of Dr. George William Brown, who has just accepted the call of the Board of Trustees and will assume his new relationship during the present summer, upon relinquishment of the chair of Hebrew and Old Testament Literature in the College of the Bible at Lexington, Kentucky. He will begin his courses in the College of Missions at the opening of the session of 1921-1922. A special installation service will be held in Indianapolis at Convocation in September, at which a representative group of missionary educationalists and administrators will be present.

Professor Brown's new appointment brings him to a service for which by experience, predilection and special training, he is eminently qualified. He has achieved distinction as a Christian missionary in India, as an authority on the problems of the Indian Church and as a scholar in the field of classical Indology. He is a brilliant linguist and an inspiring teacher. As professor of Semitics and Old Testament in the College of the Bible, he has demonstrated anew his rare powers as an educationalist and a Christian leader. Not without regret does he lay down the work of preparing men for the home ministry; yet his decision to devote himself to the claims of India is a return to the central interest of his mind and heart.

At the College of Missions Professor Brown will be associated with Professor McGavran in the India Department. He will give courses in Modern Missions in India, Indian Religions and Philosophy, the History of India, and in Sanskrit, Palo and Avestan. He will also offer advanced seminars on the Upanishads, Vedanta and the modern Samajes. The College has prepared for service more candidates for India than for any other field. The extension of the department bears the promise of an increasing contribution to that country.

Dr. Brown needs no introduction to the Disciples of Christ. He was graduated at Hiram College in 1897 taking his Master's degree in 1898. In 1900 he was appointed by the Foreign Christian Missionary Society to India, where he served for seventeen years, except two years' furlough (1908-1910), which he spent at Johns Hopkins University. Here he studied under the eminent Indianist, Professor Bloomfield, was appointed University Scholar and Fellow in Sanskrit, and received the degree of Doctor of Philosophy. Dr. Brown's career in India was extensive and varied. He is perhaps best known in America as the former principal of the Christian Bible College at Jubbulpore, a position which he held for fifteen years. He was the founder of the Mission Press and the editor of the *Christian Sahayak*, a vernacular paper which attained a wide circulation throughout the whole Hindi-speaking area of India. Dr. Brown was prominent in inter-mission activities. He was organizer and secretary of the Mid-India Council which followed the Continuation Conferences conducted by Dr. John R. Mott in 1913. He was secretary of the Joint Hindi-Urdu Language Examination Scheme, a member of the Lucknow Language School Board, and the conductor of a Language School for missionaries at Jubbulpore. In addition to his work as a preacher and educator he rendered signal service in the field of vernacular literature. He published ten books in Hindi, among others a Bible Geography, a New Testament Theology, works on Mohammedanism, Astronomy and Psychology. His crowning achievement was his work on the Hindi Old Testament Revision Committee, of which he was editorial secretary. In other words he was chief reviser of the Old Testament which, in its new edition, has recently been made available in the language of 70,000,000 people.

In 1917 Dr. and Mrs. Brown returned to America largely for health reasons, and up to the present have resided in Lexington. With true missionary spirit they have again responded to what they believe is the call of God through the call of the Board to the College of Missions to assist in training others.



Dr. George W. Brown

# Echoes from Everywhere

(Continued from page 55.)

### Missionaries All Too Few

From Ivalu Andrus, the nurse at Pendra Road, comes a message that will find response in the hearts of many missionaries. She and Dr. Mary Longdon are working alone in the Pendra Road Tuberculosis Hospital:

The convention granted Dr. Longdon a furlough and she will sail in a few weeks. I must have more support in prayer from you all—more than ever before, for there is no one to send here for the next eighteen months to take a doctor's place. I have been wondering how I can be both nurse and doctor!

### The Needle Work Department, Kulpahar, India

This department during the last two years has earned enough money to build at this station a five-room house for women, a guest house, some store rooms for the institution, and a new roof of sawn timbers and teakwod ceiling for the designing room. An average of thirty-five women wards have been entirely self-supporting by their work. Women, too, are now doing work in their own homes and are being paid for it by the piece and it is helping to solve the problem of finances in many homes.

Among these women Miss Cowdrey is also doing Bible work. She says many are just learning to read and their teaching must be "line upon line, precept upon precept." They are quick to see but too quick, oftentimes, to forget.

### Early vs. Modern Church

"To eat or not to eat." That is the question that is troubling some of the church goers of the old school. A clipping from a Kentucky paper has been received with a request to give this side of the burning question, even though all do not agree. It follows:

The early church prayed in the upper room. The 20th century church cooks in the supper room. Play has taken the place of prayer, and feasting the place of fasting. There are more full stomachs in church than there are bended knees. There is more fire in the range in the kitchen than there is in the church pulpit. When you build a fire in the church kitchen it often puts out the fire in the pulpit. The early Christians were not cooking in the supper room the day the Holy Ghost came, but they were praying in the upper room. They were not waiting on tables. They were waiting on God. They were not waiting for the fire from the stove, but for the fire from above. They were all filled with the Holy Ghost, not stuffed with stew and roast. Oh, I would like the cooking squad put out and the praying band put it. Less ham and more of God. Less pies and more piety. Less use for the cook book and more use for the old Book. More love and more life. Fewer dinners and more love for the sinners. Let's have a church full of waiters, but let them be waiters on God.—Contributed.

### Dr. Shelton's Health Improving

I have just finished reading the Memorial number of WORLD CALL from cover to cover. It is great. We have noticed the different suggestions *re* a suitable memorial for Brother McLean, but feel that only one is worthy the great life it is to commemorate, viz.; an "A. McLean Building" to house adequately for the next century the activities of the brotherhood. This will probably not be determined until next convention, will it?

I continue to improve rapidly in health. Spoke three times Sunday. Fenced a lot yesterday, mowed two lots this A. M. If you have anything you want done send for me. Terms reasonable—no relation to Jesse James—work for Mrs. Shelton for nothing.

A. L. SHELTON.

### "Mother" Ross in Mississippi

The Disciples of Christ in Mississippi received a great spiritual uplift through the visit of Mrs. Elizabeth Ross, the beloved mother of Emory Ross, our splendid young missionary in Africa. The spiritual life of our churches was deepened, the missionary vision broadened, the religious activity increased, through the inspiration received from her life and her challenging addresses. Our people learned to love her deeply and joined with the host of others in calling her by that best loved name "Mother" Ross.

### Objects for Prayer

In the report of Gretchen Garst of Akita, Japan, regarding her kindergarten work she adds, at the close, certain objects for which she desires prayer:

That kindergarten graduates may become earnest followers of Christ: that members of the families of kindergarten children may become concerned for themselves and their children: that wives and mothers who would gladly study the Bible with the thought of becoming Christians may have increasing faith and that the barriers put up by those who oppose may gradually be taken away: that the workers in the kindergarten, missionary and Japanese teachers, may have wisdom in conducting every department of the work.

### A New Missionary's Viewpoint

India has so many surprises for us. I believe the thing that amazed me most was that it is so much like home, in spite of the fact that there are many differences. The people themselves are most interesting and irresistibly lovable, and we find that human nature is very much the same anywhere we go. Our hearts do ache for them that they may know our Savior. There is so much dirt and poverty and ignorance here. I hadn't realized how much meaning those words could have before I came to the Orient. We do count it a privilege to be here and help bring the Light into the lives of some at least.

ANNA BENDER.

### So Many Fine Young People

H. F. Cooke has recently been located in Roy, New Mexico. Reporting for the month of March, he says: March attendance the largest in history of school. Go once a month to Mills where we have no building—meet in the M. E. Church. About 25 members, I guess. We are a lonely people in this big western country so far between our little struggling churches. At Roy, and Mills as well, we have so many fine young people.

### A Strategic Point In Georgia

John H. Wood has recently taken up the work in Rome, Georgia, where the church has been without a pastor for more than two years. We quote from his first report: Of the resident members, there are at least twenty-five that will have to be won back to the work here. Of the thirty nonresident members, most of them will have to be dropped from the roll finally. A few can be located and are supporting the work. I shall get in touch with all members as rapidly as possible and get the list perfected.

Our Sunday school during the month of March increased about 75 per cent, as also did the church attendance. The active membership are very enthusiastic, but with the Church Extension debt and the small membership with small means, it is going to be a hard task to develop a great church here. But it can be done, and I believe

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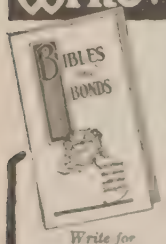

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will be. This is the strategic point of all northwest Georgia, and is the kind of work I like very much. We shall appreciate advice and cooperation from those who are making this work possible.

### Death of Philip Pratley Liverpool, England

Word recently came of the passing of Philip Pratley, at the age of 62. In writing of him, Mrs. Madge Richardson says:

He was well known to many of our American friends. Preachers and missionaries that have passed through our city have seen him and received hospitality in his home. In our country, among all our churches, he was a great leader. He was especially interested in foreign missionary work and always liberal and generous toward the cause. He knew, personally, very many of our missionaries and they will regret his loss. What a glorious faith was his, strong and serene, resting on such sure foundations! May God make us worthy to meet him!

### An Appreciation and Some Advice

E. C. Davis of Kulpahar, India, says: I have been introducing "Henry the First" to evangelistic work and he likes it. Auto-evangelism is the thing! We can preach to distant villages and still be on the job at home in our building operations. Rath and Mahoba should be given Fords right away. Available in India now for $1300. Who will send the money to speed the King's business? And don't forget the gas-endowment fund.

### School Items from Batang, West China

Eight pupils who took examinations for lower primary diplomas have now received their grades, and all were successful; the average grade of the whole class being much higher than we expected. We are very much elated and rejoicing.

Owing to the disturbances all around, it is very difficult to proceed with the new school building. The transfer of money is difficult and the lumbermen find it very dangerous in the woods sawing boards with robbers everywhere. But the frame work is going up.

JAMES C. OGDEN.

### Native Help for a New Dispensary

Fay E. Livengood, Jubbulpore, India, sends in a brief report concerning the India convention and then adds:

The first half of this month we spent in our out-station at Barela with our two evangelists there. We visited one or two villages each day and called on the people of the town. The last day of our stay we had a public health meeting which was addressed by Dr. Macdougall. About 200 people came and one Moslem said that he would give 500 rupees to help start a dispensary in Barela.

One day a man walked out ten miles from Jubbulpore to tell me goodbye as he was going to another town. I had baptized him a few months before.

### The Kingdom Is Like Unto Leaven

One of our Christians said recently that an honest Buddhist had told him that nine-tenths of high ideals were Christian. The religion of Christ exerts an influence far beyond what its nominal followers would justify.

Three fine primary school teachers were baptized in the Akita Church, February 6. Two China missionaries, located in Tokyo for work among Chinese students, were in Akita in February. They met the Chinese who are in the Mining College and held some fine meetings. Two were baptized last year and at least two have decided for Christ as a result of this meeting. The Chinese pastor who accompanied them spoke in Chinese on Sunday morning and one of the Christian Chinese interpreted it into Japanese. His subject was Love—truly do

"People and realms of every tongue
Dwell on His love with sweetest song."

MARY F. LEDIARD.

### More Room Needed

School has just reopened after New Year's vacation. Instead of the Chinese changing the customs at New Year's time they are doing even more than they did just after the Revolution. We have the new land we have tried for years to buy. Now we are hoping to get money for our High school building.

All of our rooms are too crowded—not only bed rooms but also class rooms. There was quite a confusion this morning. One class was too large for the class room. The teacher moved to another room and in so doing disturbed three classes!

EMMA A. LYON.

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**W. H. Hanna,**
**Manila**

On January 10, two young women, student nurses in the Mary Chiles Hospital, made confession of the Lord Jesus and I baptized them the same night.

The Singalong Church of Manila has conducted an evangelistic campaign at San Pedro Macati, as a result of which there is now a church of twenty members.

**Because She Is a**
**Tither**

In a recent report, Percy T. Carnes gives this interesting item: I held a fifteen days' revival at Hamilton, Montana. There were fourteen baptisms and five by letter. Only one added at Lewistown during February.

A splendid young lady who is teaching school in the country, voluntarily sent us a check for $100 to be used in support of our local work. She is supporting an orphan in France, contributing regularly to mission work, helping her sister through school and assisting her parents in reestablishing themselves on the ranch, following the three years' drought—doing all out of her salary as a teacher. Explanation: She is a tither—and then some.

**Spiritual and Physical**
**Healing**

Our Bible women in Mahoba and in the four out-stations have made 300 visits to non-Christian homes. Each visit meant that from one to twenty-five were hearing the Good News. In Mahoba this department sold eight gospel portions and two song books during the month.

In the hospital we took care of thirteen Christians, one Mohammedan and sixteen Hindus. Among the latter we sold eight gospel portions and three song books.

A post card came from the friend of an old patient saying, "I am reading the Psalms these days."

CAROLINE E. POPE.

*Mahoba, India.*

**The Value of a**
**United Campaign**

James D. Boyd, evangelist in and around Portland, Oregon, writes of the situation there as follows: The united campaign among the churches has met with a gratifying response from pastors and churches. During the first week of each meeting visiting pastors have filled the pulpits and during the second week delegations have attended from other churches, thus enlarging the acquaintanceship and emphasizing the feeling of oneness.

Since the campaign began there have been 118 additions to the eight churches. There has been a decided general increase in church attendance.

**An Unusual Missionary**
**Society**

After stating that an enclosed money order should be credited through the Woman's Missionary Society, a letter coming from the State of Washington says:

This society is at Veterans' Home, with no church back of it, with a membership of twelve women ranging from seventy to eighty-four years of age and of five differing communions!

**Hard to Break With**
**The Old Faith**

Within the past month one young man accepted Christ and was baptized by Evangelist Yakub Masih. Arrangements have been made whereby new converts can learn a trade in cloth weaving.

Today closes a week's revival meeting for the church and town, which has brought us some inquirers. One, a "sanyasi" priest who says he has three thousand disciples. Others are waking up but are finding it difficult to break with the old faith and folks. Pray for those who hesitate at the threshold of the Kingdom.

*Rath, India.* J. N. BIERMA.

**A New**
**Experience**

From W. H. Scott, Harda, India, comes an interesting note:

In spite of all the unrest and agitation that is everywhere about us, there never has been a time when we have had a better reception and when people were so ready to consider in a sincere, straightforward way the problems of religion and religious observance. We have been made glad this month by four baptisms which it was my privilege to administer.

Recently I have had the pleasure of


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cutting off a "chotti"—the long lock of hair which every Hindu wears at the back center of his head and which is but an outward sign of his religion. It was the first time that I have had this privilege.

**An Average of Two Dollars For Missions**

F. Collins, Secretary of our South Australia Foreign Missionary Committee, writes that their average giving for foreign missions is two dollars per member per year, and that one small country church has raised about 300 pounds, or $1200 this year, most of it through a number of the members planting out an acre or two of wheat.

He states that a large part of the progress of their thirty years of missionary work in Australia is due to the vision given them by A. McLean, F. M. Rains and Dr. Macklin, on their visits.

**It Always Deepens Interest and Consecration**

The West District Convention of the South Idaho churches was held in Weiser, February 15 and 16. The program was strong and the very air seemed redolent with spirituality and enthusiasm. The best time of all was when the District voted to become a living link, supporting Mrs. Grace Paul Hendricks, formerly of Caldwell, Idaho, but now in the College of Missions under appointment to Japan. This will be South Idaho's first representative on the foreign field and we know that it will mean much to this District in a deepening of interest in and consecration to our Master's work.

MRS. R. A. ADAMSON.

**Belated Christmas News From Tibet**

Christmas this year was not so elaborate as last year; but we think on the whole, it was a better Christmas. The natives decorated the church at their own expense. The Christmas lesson was told in a simple manner; 224 were in classes.

Eight months ago we sent to Tacheinlien for money. The safe arrival of it added greatly to our Christmas joy. The Governor of Markham province sent an armed escort to guard the money from Gartok to Batang.

R. A. MACLEOD.

**Pioneering for Christ**

I have just returned from Untiya, our fourth and last outstation from Mahoba. Untiya takes its name from the word "Unt" which means "camel." This little village is crouched beneath a great rocky hill which is shaped like a camel. The chief man of the village is of the warrior caste. A few months ago he very cordially invited us to send an evangelist and teacher to his village, and he promised to give us houses for two such families. We were unable to send a teacher, but we have sent an evangelist and his wife there. It is necessary for us to rebuild and repair the house some. So this work is going on now. It is with difficulty that they are getting the few materials needed and laborers to do the work. The men laborers receive seven to eight cents a day and the women about five cents. Our evangelist, Moti Lal, is witnessing for Christ daily as he patiently directs the laborers in building the house. His wife Narbadi bai is one of our Mahoba orphanage girls who was consumptive, but through the efforts of Dr. Longdon at the tuberculosis sanatorium at Pendra Road the disease has been arrested. I was greatly impressed as the boys and girls and women came to her. She is teaching some girls and boys to read, and at the same time witnessing faithfully for Christ. Numbers of people are dying there these days. They are giving out some medicines that we have furnished them and also caring for the people as they have opportunity. Some of the people are very cunning and oppose them and speak evil of them so it is not all easy

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for them. They live about eighteen miles from here by wagon road. I thank God for these young pioneers. Let us pray that God may bless them as they strive to interpret Christianity to an idolatrous people.

C. H. THOMPSON.

### From an Army Chaplain

Perhaps you will be interested to know of a meeting made possible by the Society's remittance. Last Sunday we went to the guard house. It was the first meeting held there for months. Nearly a year ago a chaplain held a meeting there and that night one of the prisoners attempted to burn the place so no chaplain has tried since.

We went in with the little organ purchased from your fund and asked what they wanted to sing. Their selections were, "Old Folks at Home," "When the Roll is Called up Yonder," "The Church in the Wildwood" and "My Bonnie Lies Over the Ocean." The fellow who called for the last named song was a foreigner and he was a pathetic figure with his bonnie over the ocean and himself in the guard house. I then quoted to them Riley's "My Philosophy" and talked for fifteen minutes about doing the best they can toward themselves, their fellowmen—including the other fellow's sister—and toward God. They seemed to be much interested and urged us to come back. There were nearly 70 of them.

There was one baptism this week.

### "It's a Long Lane That Has no Turning."

The old saying, "It's a long lane that has no turning" is being verified in Vigan. In recent days our eyes and ears have had many shocks. A real up-to-date drug store was opened a few weeks ago and it has a spiral stairway, inverted electric lights, and goods nicely displayed in glass show cases. Another store has purchased a Burrough's adding machine and has a cashier's desk. And there are other things just as strikingly new in the commercial world.

As for things educational, the change is so rapid we can hardly keep up with it. On the plaza in front of our house, students from primary to High school are playing ball and group games and performing simple calisthenics. Two weeks ago, a public library, a branch of the Philippine General Library, was opened here. The Legislature has just passed a bill to establish in Vigan the Northern Luzon College, a branch of the University of the Philippines. From January 21-28, an Ilocano carnival was held. It was a great affair. An airplane was the chief attraction, but an American plow and tractor received no little attention. We rented a booth for the display of Bibles and Christian literature, thinking at least, that it would be good advertising for our work, and we were again surprised by the increased demand for books, and better books. We sold more than 1,000 copies of literature, only a small per cent being the cheaper pamphlets.

Things are changing and that quite rapidly. I doubt if even a year ago a High school teacher could have been director of our choir, or an intermediate teacher the superintendent of our Sunday school, or a Romanist girl a singer in our choir; but these things are a reality today, and last week Mr. Saunders was invited to give a lecture to the history class on Australia!

But even with these changes our path is not all flowery yet. We are still complimented with an occasional shower of stones. Not long ago when we were eating supper on the porch, a stone came over our table; and there have been some disturbances at the chapel. Today, we were almost sick when Mr. Swanson went to get the automobile and found a perfectly new cord tire slashed to pieces. This is the third tire we have had cut but none so badly as this one. It looks as though we would have to let the car stand idle for a time—we had saved to the limit to buy this new set of tires and we expected them to last for the rest of the year.

But, perhaps, even this won't be such a calamity if only we can stand fast in the faith. The gospel is surely winning! God give us grace to hold on!

ESTELLA SWANSON.

*Vigan, P. I.*

## An Open Door in Russia

**The following letter was received on March 18, 1921, by the Russian-Ukranian Evangelical Christian Church of New York City from a Russian pastor, J. S. Prohanoff, of Petrograd, Russia. This is a reproduction by Stephen Handzuck, pastor of the Russian church in New York City, from the original Russian letter.**

Petrograd, February 10, 1921.

Dear Brethren and Sisters:

Your letter of November 25, 1920, was only received yesterday. I am very glad that the Lord is blessing His work in New York City.

Did Brother Johnson move to Chicago temporarily or permanently? I received no personal letter from him. Kindly remind him of this. I am sending you a magazine, *The Morning Star.*

My health is poor and I would ask you to kindly pray for me. My wife died in the year 1919 at Caucasia. My two sons are at Caucasia and it is two years since I have seen them.

You write me that you have in America quite a large number of Russian Bibles and New Testaments for which we have a great need in Russia.

Please be kind enough and explain our needs to the American brethren. We need more Russian Bibles and pocket New Testaments. Kindly send same as soon as possible. This will be a great help to the Russian people.

If possible from your side, kindly send us one hundred thousand Bibles and pocket Testaments.

Orders may be sent to the following name:

Rev. Alexander Roots,
Reval, Estonia.

This Rev. Alexander Roots has authority to send these Bibles to Petrograd.

My hearty regards to all who love the Lord.

Your brother,
J. S. PROHANOFF.

Note: Plans are being made through our Community House, 147 Second Ave., New York City, to answer this call by sending a shipment of Bibles to Russia sometime in the near future. Arrangements will probably be made also with the American Bible Society to help meet this need.


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*And recovering of sight to the blind,*
*To set at liberty them that are bruised,*
*To proclaim the acceptable year of the Lord."* —Luke 4:18-19

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**Dramatizing the Bible**

An experiment out of which great good may come is being tried in Kansas City. W. A. Fite, minister of the Ivanhoe Park Church, has dramatized certain books and stories of the Bible and presented them in his church with such success that their repetition was required both there and in other churches of the city. Encouraged by the manifest need of something of the sort he is printing "The Conquest of a Continent" which is a dramatization of the sixteenth chapter of Acts. Any who are interested may correspond with him at 3634 Garfield Avenue, Kansas City.

**"I'll Name Him Alexander Campbell for Luck"**

I write to say that I was delighted on receiving the May WORLD CALL and seeing Mr. Campbell's picture.

In the early Reformation, Robert C Bruce was one of the pioneers with Brother Campbell in Fredericksburg, Virginia About the year 1833-4 my father and mothe were read out of the Baptist church fo reading Mr. Campbell's writings. In th course of human events, on March 16, 1835 I presented myself on the scene of actio and father said, "I'll name him Alexande Campbell for luck!" I have had that nam these eighty-six years and am still happ on my way.

ALEXANDER CAMPBELL BRUCE.

## Tired of Giving?

You don't know what it is to be tired!
I know a man who works hard 66 hours
week
for $18,
keeps a family,
lives an honest life,
believes in his fellowmen,
and still loves God.

I know a woman who was left moneyles
with seven children when the young
est was a babe in arms;
care was her constant companion,
a sound sleep a luxury,
she slapped Mammon in the face whe
he bid for her virtue—
staked all on the goodness of God—
never believed in hell-fire:
I'd gamble my life on the character of any
one of that family!

I read of a man who started life with onl
a shirt,
lived under a board-walk,
educated himself,
organized a college in a hen-house,
(and he was coal-black);
he gave himself for his people.

I read of a preacher in Africa who preache
eleven years for his first convert—
but he never gave up.

I saw a picture of a mother and three sma
children crouching before a doorste
all that was left of what had been the
home; just beyond them were thre
graves marked by soldier-crosses, whe
the rest of the family, the bread-win
ners, slept their last sleep;
she had
few clothes,
no food,
no money—
she had given to "make the world sa
for democracy!"
Such cases are so common Over There tha
the tears of pity have run dry.
I heard the voice of Jesus say—
"If you love Me, feed My lambs"!
Millions are dying in China,
And how many dying in Armenia?
In Russia they bandage bleeding limbs wi
newspapers because they have
bandages;
And millions have never heard of Jesus!
But you say you are, "tired of giving"
Tired of giving?—
But you don't know what it is to be tire

—CYPRUS R. MITCHELL.

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